

The Philanthropist.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO ANTI-SLAVERY SOCIETY.

JAMES G. BIRNEY AND

We are verily grieved concerning our brother . . . therefore is this distress come upon us.

GABRIEL BAILEY, Jr., Editors.

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POETRY.

For the Philanthropist.

"ETHIOPIA SHALL BE FREE."

Thy children, O Africa, how deep is their wrong!
How great is their suffering! their bondage how long!
But hark! be not sad, for Jehovah hath spoken—
"Thy bonds shall be loosed"—thy shackles be broken.
"My ear—is it heavy! My eyes—have they slumber'd?
"Thy cries have been heard, and thy sighs have been number'd;
"For thy prayers and thy groans have ascended on high
"And the hour of thy deliverance is fast drawing nigh."

For my country I weep—for our nation I tremble,
When I think in God's presence no flesh can dissemble:
That his wrath and his judgments will slumber no more
Till tyranny cease and oppression be o'er.
For the fast's gone forth, and will not return
Till the tears are wiped dry from the captives that mourn—
Till the manacles fall from the Ethiop race,
And Justice and mercy blot out the disgrace.

A. L. B.

SLAVERY

SARAH GRIMKE.

EXTRACTS FROM HER EPISTLE TO THE SOUTHERN CLERGY

Mr. Chandler of Norfolk, in a speech in the House of Delegates of Virginia, on the subject of negro slavery in 1832, speaking of our right to hold our colored brethren in bondage, says:

"As a Virginian, I do not question the master's title to his slave; but I put it to that gentleman, as a man, as a moral man, as a Christian man, whether he has not some doubts of his claim to his slaves, being as absolute and unqualified as that to other property. Let us in the investigation of this title go back to its origin—Whence came slaves into this country?—From Africa. Were they free men there? At one time they were. How came they to be converted into slaves?—By the stratagems of war and the strong arm of the conqueror; they were vanquished in battle, sold by the victorious party to the slave trader; who brought them to our shores, and disposed of them to the planters of Virginia. . . . The truth is, our ancestors had no title to this property, and we have acquired it only by legislative enactments."

Hear the testimony of James McDowell, in the House of Delegates, in Virginia in 1832.

"As to the idea that the slave in any considerable number of cases can be so attached to his master and his servitude, as to be indifferent to freedom, it is wholly unnatural, rejected by the conscious testimony of every man's heart, and the written testimony of the world's experience. . . . You may place the slave where you please, you may dry up to the uttermost the fountain of his feelings, the springs of his thought, you may close upon his mind every avenue of knowledge, and cloud it over with artificial night, you may yoke him to your labors as the ox which liveth only to work, you may put him under any process, which without destroying his value as a slave, will debase and crush him as a rational being, and the idea that he was born to be free will survive it all. It is allied to his hope of immortality—it is the etherial part of his being, which oppression cannot reach; it is a torch lit up in his soul by the hand of Deity, and never meant to be extinguished by the hand of man."

As Southerners, can we deny these things? As Christians, can we ask the blessing of the Redeemer of men on the system of American slavery? Can we carry it to the footstool of a God whose "compassions fail not," and pray for help to rivet the chains of interminable bondage on two millions of our fellow men, the accredited representatives of Jesus Christ? If we cannot ask in faith that the blessing of God may rest on this work of cruelty to the bodies, and destruction of the souls of men, we may be assured that his controversy is against it. Try it, my brethren when you are kneeling around the family altar with the wife of your bosom, with the children of your love when you are supplicating Him who hath made of one blood all nations, to sanctify these precious souls and prepare them for an inheritance with Jesus—then pray, if you can that God will grant you power to degrade to the level of brutes your colored brethren. Try it, when your little ones are twining their arms around your necks, and kissing the first fond accents of affection in your ears, when the position arises from the fulness of a parent's heart for a blessing on your children. At such a moment look in upon your slave. He too is a father, and we know that he is susceptible of all the tender sensibilities of a father's love. He holds his cherished infant in his arms, he feels its life pulse throbbing against his own, and he rejoices that he is a parent; but soon the withering thought rushes to his mind—I am a slave, and so tomorrow my master may tear my darling from my arms. Contemplate this scene, while your cheeks are yet warm with the kisses of your children, and then try if you can mingle with a parent's prayer and a parent's blessing, the petition that God may enable you and your posterity to perpetuate a system which to the slave denotes—

"To live together, or together die,
By felon hands at the relentless stroke;
See the fond links of feeling nature broke;
The throes twisting round a parent's heart,
Torn from their grasp and bleeding as they part."

"We have," says Mr. Berry, in a speech in the House of Delegates of Virginia in 1832, as far as possible closed every avenue by which light might enter their (the slaves) minds. If we could extinguish the capacity to see the light, our work would be completed; they would then be on a level with the beasts of the field, and we should be safe. I am not certain that we would not do it, if we could find out the necessary process, and that on the plea of necessity."

It is now twenty years since a beloved friend with whom I often mingled my tears, related to me the following circumstance, when helpless and hopeless we deplored the horrors of slavery, and I believe many are now doing what we did then, weeping and praying and interceding, "but secretly, for fear of the Jews." On the plantation adjoining her husband's, there was a slave of pre-eminent piety. His master was not a professor of religion, but the superior excellence of this disciple of Christ was not unmarked by him, and I believe he was so sensible of the good influence of his piety that he did not deprive him of the few religious privileges within his reach. A planter who was one day dining with the owner of this slave, and in the course of conversation observed that all profession of religion among slaves was more hypocrisy. The other asserted a contrary opinion adding, I have a slave who I believe would rather die than deny his Saviour. This was ridiculed, and the master urged to prove his assertion. He accordingly sent for this man of God, and peremptorily ordered him to deny his belief in the Lord Jesus Christ. The slave pleaded to be excused, constantly affirming that he would rather die than deny the Redeemer, whose blood was shed for him. His master, after vainly trying to induce obedience by threats, had him severely whipped. The fortitude of the sufferer was not to be shaken; he nobly rejected the offer of exemption from further chastisement at the expense of destroying his soul, and this blessed martyr died in consequence of this severe infliction. Oh, how bright a gem will this victim of irresponsible power be, in that crown which sparkles on the Redeemer's brow; and that many such will cluster there, I have not the shadow of a doubt."

Mr. Moore, in a speech in the House of Delegates in Virginia, in 1832, says:

"It is utterly impossible to avoid the consideration of the subject of slavery. As well might the Apostle have attempted to close his eyes against the light which shone upon him from heaven, or to turn a deaf ear to the name which reached him from on high as for us to try to stifle the spirit of inquiry which is abroad in the land. . . . The monstrous consequences which arise from the existence of slavery have been exposed to open day; the dangers arising from it stare us in the face, and it becomes us as men to meet and overcome them, rather than attempt to escape by evading them. Slavery, as it exists among us, may be regarded as the heaviest calamity which has ever befallen any portion of the human race. (If we look back at the long course of time which has elapsed from creation to the present moment, we shall scarcely be able to point out a people whose situation was not in many respects preferable to our own, and that of the other states in which slavery exists. True, we shall see nations which have groined under the yoke of despotism for hundreds and thousands of years, but the individuals composing those nations have enjoyed a degree of happiness, peace, and freedom from apprehension which the holders of slaves in this country can never know.")

The daughters of Virginia have borne their testimony to the evils of slavery, and have pleaded for its extinction. Will this nation continue deaf to the voice of reason, humanity, and religion? In the memorial of the female citizens of Fluvanna Co., Va., to the General Assembly of that Commonwealth in 1832, they say:

"We cannot conceal from ourselves that an evil (slavery) is amongst us, which threatens to outgrow the growth, and dim the brightness of our national blessings. A shadow deepens over the land and casts its thickest gloom upon the sacred shrine of domestic bliss, darkening over us as time advances. . . . We can only aid by ardent outpourings of the spirit of supplication at a throne of grace. . . . We conjure you by the sacred charities of kindred, by the solemn obligations of justice, by every consideration of domestic affection and patriotic duty, to nerve every faculty of your minds to the investigation of this important subject, and let not the united voices of your mothers, wives, daughters and kindred have sounded in your ears in vain."

"Since writing the above, I have received information that the perpetrators of this foul deed were in a state of insurrection, and that this martyr was an aged slave. Drunkenness instead of palliating crime aggravates it even according to human laws. But such are men in whose hands slavery often places absolute power."

A LAW OF SOUTH CAROLINA.

Passed December 17, 1834, entitled, "An act to amend the laws in relation to slaves and free persons of color."

SECTION 1. Be it enacted by the Honorable the Senate, and the House of Representatives now met and sitting in General Assembly, and by the authority of the same: If any person shall hereafter teach any slave to read or write, or shall aid or assist in teaching any slave to read or write, or cause or procure any slave to read or write, such person, if a free white person, upon conviction thereof, shall for each and every offence against this act, be fined not exceeding one hundred dollars, and imprisoned not more than six months; or, if a free person of color, shall be whipped not exceeding fifty lashes, and fined not exceeding fifty dollars, at the discretion of magistrates and freeholders before which such free person of color is tried; and if a slave, shall be whipped at the discretion of the court not exceeding fifty lashes—the informer to be entitled to one half of the fine, and to be a competent witness; and if a free person of color or a slave shall keep any school or other place of instruction, for teaching any slave or free person of color to read or write, such free person of color or slave shall be liable to the same fine, imprisonment and corporal punishment, as are by this section imposed and inflicted on free persons of color and slaves, for teaching to read or write.

SEC. 2. If any person shall employ or keep as a clerk, any slave or free person of color, or shall permit any slave or free person of color to act as a clerk or salesman, in or about any shop, store or house used for trading, such person shall be liable to be indicted therefor, and upon conviction thereof, shall be fined for each and every offence, not exceeding one hundred dollars, and be imprisoned not exceeding six months; the informer to be a competent witness, and to be entitled to one half of the fine.

EMANCIPATION.

APPRENTICESHIP IN THE BRITISH COLONIES—OFFICIAL TESTIMONY.

The following needs no comment. The italicizing is ours. The document is "The Report of a Select Committee of the British Parliament, appointed to inquire into the working of the Apprenticeship system in the Colonies, the condition of the Apprentices, and the laws and regulations affecting them." It is their opinion, given, not on expert testimony, but on the testimony of all parties. And it shows conclusively that whoever else may be at fault in regard to the working of the apprenticeship, THE APPRENTICES ARE NOT.—Ed. Eman.

Your committee commenced their enquiry by examining the various enactments which have been passed in the colonies by the local Legislatures affecting the condition of the apprentices with a view to ascertain the manner in which the intentions of the Imperial Parliament, as expressed in the Act of Emancipation, have been carried into effect. They soon found, however, that it would be impossible for them to go through the whole subject in a satisfactory manner during the present session, and determined, therefore, to limit their investigation to Jamaica, in which colony alone they have obtained evidence sufficiently complete to be fit for them to submit to the House, or to justify them in expressing an opinion. After having attentively considered the objections which had been urged against the Jamaica Acts, your committee, proceeded to obtain such information as was within their reach on the still more important questions connected with the practical operation and effects of the system of apprenticeship, which might serve to throw light upon the provisions of the laws which they had previously examined, or enable them to form a judgment of the present condition and future prospects of all classes of the inhabitants of the colony.

Upon the subject of the laws which have been passed in Jamaica affecting the apprentices, your committee have examined several gentlemen of the legal profession whose attention has been directed to them. A very full and minute examination of the objections which had been urged against them will be found in the appendix, especially in the evidence of Mr. Jeremie, a reply to which is contained in that of Burge, the agent for the island. With reference to this subject, your committee would also call your attention to the evidence of Sir George Grey, as affording an important addition to the information which has already been submitted to the House, of the views and conduct of the Colonial Office, and of the Governor of Jamaica in this respect.

Your Committee are not prepared to express an opinion upon all the points which have been made matter of controversy, some of which appear to rest upon legal difficulties of considerable intricacy. They conceive that they shall best discharge their duty by calling the attention of the House to such questions alone as seem to them to involve substantial and practical consequences, as well as important principles.

The chief objections which have been taken to Jamaica laws, which appear to your committee to require a more detailed notice, are the following:—

1. The want of reciprocity in the amount and application of the penalties inflicted by the authority of the special magistrates on managers and on apprentices.

This objection, as far as regards the application, was noticed by Lord Stanley in a dispatch of the 20th February, 1834, commenting on the Jamaica Act, in which the following passage occurs:—

"The 49th clause enables the special magistrate to impose fines upon the parties entitled to the services of any apprenticed laborer for any wrong or injury which he may sustain from such parties."

"The 68th clause directs that these fines shall be applied to the use of the public of the island. As the act has provided that the apprentice should compensate by labor the loss which his employer may sustain from idleness, neglect non-performance of work, or absence, it seems but reasonable that the special magistrate should have the power of compensating, out of the fine, the apprentice for the injury which he may have sustained from his employer; and I think that a clause should be introduced to that effect."

No such clause, however, was introduced into the subsequent Act passed by the Legislature of Jamaica, in pursuance of Lord Stanley's suggestions; and Lord Sligo appears to have concurred in the course adopted by the House of the Assembly in reference to this subject.

Your committee are of opinion, that in theory at least, the objection is well founded; and they are not aware of any satisfactory reason for the omission of the clause recommended by Lord Stanley. No evidence has, however, been submitted to them of practical evil having arisen from this defect, to warrant any further recommendation on this point.

2. The defective constitution of the tribunal for the valuation of apprentices applying to purchase their freedom.

With reference to this objection, your committee feel themselves bound to state, that a serious obstacle appears to have arisen to the fair and equitable operation of the process of compulsory manumission. It was clearly the intention of the British Parliament that the apprentice should by law enjoy the right of having his services appraised at a fair value, at which he should be enabled to purchase his own freedom; nor can your committee suppose that the intention of the Jamaica Legislature differed in this respect from that of the British Parliament. They find, however, that undue and excessive valuations are alleged, on official authority, IN MANY INSTANCES TO HAVE OCCURRED; and they cannot but attribute this evil, in a great measure, to the constitution of the tribunal to which the valuation is by law confided, and which appears to them to give an undue preponderance to colonial magistrates. Although no valuation can take place in which the special magistrate does not concur, it is equally true that both or either of the colonial magistrates may, by adhering to a higher appraisal than that which the special magistrate thinks just, render the proceeding nugatory. They have reason, however, to believe, that the more common effect in such cases has been, that a value has been set upon the services of the apprentice by a compromise between the respective magistrates.

Your committee find that this subject has formed the topic of much correspondence between the Secretary of State and the Governor of Jamaica, by whom it was brought at an early period under the consideration of the Government. Instructions have consequently been at various times addressed to Lord Sligo, with a view to prevent the continuance of this evil; and he has recently been directed to suggest the Legislature of Jamaica such an alteration of the law as in calculated to place the constitution of the tribunal upon a satisfactory footing. Your committee cannot but express a confident hope that the Legislature of Jamaica will give a prompt attention to this recommendation, which your committee conceive that they are bound by good faith and every consideration of justice to carry into full effect.

3. The want of adequate protection to the special magistrates against vexatious prosecutions.

To the principle involved in this objection your committee attach the utmost importance. They are of opinion that the beneficial working of the present system, and the full protection of the rights of the apprentices, depend even more upon the administration of the law than on the provision of the law itself. They consider it of the greatest consequence that the independence of the special magistrates, in the discharge of their duty, should be effectually maintained; and that, while they are subject to a vigilant superintendence on the part of the executive Government, they should not be exposed to any well-founded apprehension of a want of due protection against vexatious prosecutions.

Two cases have been stated to your committee, in which actions of trespass have been brought against special magistrates for acts performed in their magisterial capacity, and damages were obtained; which, together with the costs of the action, it would be altogether beyond the means of the defendants to defray. In each case a new trial was expected to take place, and the final decision is not yet ascertained.

Your committee deem it right to observe, that, by an Act passed in Jamaica in 1834, usually termed the Act in Aid, a protection which was not comprised in the original Act was afforded to the Magistrates. This Act expired at the end of the year 1835, but has been subsequently re-enacted for a period co-extensive with the apprenticeship. The actions referred to were both tried during the interval when this Act was not in force, and its re-enactment may render it improbable that actions of a similar nature will hereafter be brought.

Your committee have ascertained the intentions of the Government in both of these cases, in the event of the verdicts being ultimately sustained; the result will be, the effectual protection of the individual defendants from eventual loss; but should there be any repetition of actions against special magistrates, not appearing to rest on a solid foundation, your committee cannot think that the evil would be fully met by any thing short of some legislative enactment which would secure any special magistrate acting bona fide in the discharge of his duty, from harassing and vexatious prosecutions. The Governor of Jamaica has been directed to bring this subject also under the consideration of the Legislature; and your committee obtain from any more specific recommendation on this point, in the hope that the measures already taken for checking the evil may prove adequate to the attainment of the object.

4. It has been urged as an objection against the Jamaica law that it contains no enactment to regulate the distribution of the time which the apprentice is bound weekly to give his employer. The interpretation put upon the law in this respect, in Jamaica, negatives the presumption of the legal right on the part of the employer to exact from his apprentice continuous labor to an unreasonable extent, and in practice nine hours appears to be the utmost amount of labor to which the apprentices in Jamaica are subject in one day by compulsory process. Whatever time they may give to their employer beyond this limit appears to be by arrangement, and for remuneration mutually agreed upon. It is however, universally admitted, that subject to the qualification before adverted to, the employer has the legal right to appropriate the hours of labor: the result has been the want of uniformity in the distribution of the legal time. Two systems are prevalent in Jamaica, the one termed the nine-hour system, by which the apprentice works nine hours a day for four days in the week, and four and a half on the fifth day, having the half of Friday and the whole of Saturday at his own disposal. The other is termed the eight-hour system, by which he works eight hours a day for four days in the week, and eight and a half on the fifth day.

From the evidence which your committee have received on this subject there appears to be no doubt that the former system is very generally and decidedly preferred by the apprentices, as it leaves them a larger portion of time free from interruption at their own disposal, for the cultivation of their grounds, or for any other purpose. Your committee are convinced that that system must prove most conducive to the interests of the employers, which will secure the most cheerful acquiescence on the part of the apprentices; and they cannot but express their hope that the example which has been set on many of the larger properties, of meeting the wishes of the apprentices on this subject, by an adherence to the nine-hour system, will be generally followed throughout the island.

In connection with this subject, your committee would observe that they have examined into the discontinuance of certain indulgences which were usually granted to the negro when in a state of slavery, and which, it has been urged, are secured to him, in the same manner, as the

other allowances, by the Imperial Act, during the period of apprenticeship.

Although your committee do not feel warranted in putting this construction upon the Act, yet they conceive that it is to be regretted that these indulgences should in any case be withheld, as long as the apprentice works in a proper manner for his employer, during the time which he is bound to give to him; unless, indeed, a compensation is given to him by an increased amount of wages, for the extra labor which he voluntarily undertakes to perform; a plan which seems to have been adopted by Mr. Shirley, upon his estates, with equal judgment and humanity. It appears that these indulgences have been very generally continued to the apprentices upon the larger properties.

5. Your committee have felt it their duty to institute a strict inquiry into the alleged cases of corporal punishment inflicted on female apprentices. They found that this subject had engaged the close attention both of the local Government of Jamaica and of the Government in this country, and that measures had already been taken to prevent the recurrence of the violation of that most important enactment, contained in the Imperial Act, for the Abolition of Slavery, and in the Jamaica Statute, which prohibits the infliction of corporal punishment on female apprentices.

The result of Lord Sligo's inquiry upon this point, led to the discovery of many instances of a practice of this nature existing for offences against the discipline of the workhouse in the houses of correction in Jamaica, not under the immediate control of the Executive Government, but subject to local regulations, and superintendence. Your committee are happy to observe that the legality of this punishment has in no instance, been asserted but that all parties in Jamaica have concurred in its being contrary to the enactment in the Abolition Act before referred to. In several cases prosecutions were instituted against the offenders by order of the Governor; in one recent case the party was convicted, and the illegality of the punishment thereby established. As, however, some doubt has been thrown upon the construction which may be placed on the law in this respect, your committee are of opinion that it is essential that such doubt should be effectually removed. The attention of the House of Assembly of Jamaica has been directed to the subject; and, as they have distinctly recorded their opinion of the illegality of this mode of punishment, your committee entertain the fullest confidence that they will not fail to take such measures as will prevent the possibility of the continuance of a practice at once contrary to law, and abhorrent to the best feelings of our nature.

In connection with this branch of their inquiry, your committee feel it right to express their opinion that the practice of working of females in chains (of a light description it is true) when in the penal gang, is open to serious objection. Although it may be expedient, and even necessary, that female apprentices should be sentenced, in some cases to the penal gang, your committee consider that the labor and degradation involved in that punishment would be a sufficient object of terror, without the addition of chains, and that the effect of this addition cannot fail to have an injurious influence on the characters and feelings of individuals. They are of opinion, that in the infliction of punishment, care ought to be taken to avoid any thing which needlessly tends to lessen that self-respect which, in the female character especially, it is of the highest importance to maintain, or, when it does not exist, to create.

6. Strong objections have been urged against the present state of the law with regard to marriages, which, since to clergymen of the church of England the power of solemnizing the marriage ceremony. It appears to your committee, to be of the utmost consequence, in such a state of society as now exists in Jamaica, that all ground for these complaints should be speedily and completely removed. They do not, however, feel it necessary to dilate upon this subject, as they find that the same view of it has been taken by Lord Glenelg, and they concur in the trust expressed by his Lordship in his circular of the 5th March, 1836, to the governors of the West India colonies, that the local legislatures "will promptly and diligently apply themselves to the work of maturing a liberal and comprehensive law, dispelling all doubts respecting the validity of marriages already celebrated by the missionaries, and removing all obstacles to their solemnizing such contracts hereafter amongst the members of their various congregations."

7. The present condition of that portion of the negro population which was under the age of six years on the 1st of August, 1834, and is consequently free, has been severely urged upon the attention of your committee, by several competent and respectable witnesses. It appears that there exists a general disinclination on the part of the parents of these children, to suffer them to become apprentices (a circumstance which your committee cannot but consider indicative of the just value which the negroes attach to freedom) that the means of education are provided for them in a most inadequate manner, and the consequences in that they are growing up for the most part in ignorance and idleness. Your committee need not dwell upon the great importance to the future prospects of the West India colonies, that bad habits should not be formed in the minds of the rising generation, which are but too likely to become contagious. With a view to prevent the great evil, your committee trust that the Legislature of Jamaica will take immediate measures (as they have stated their willingness to do) for the better encouragement of schools, which, independently of the peculiar case of the children, who have been referred to, appear to be exceedingly wanted for the general use of the negro community; and in that event your committee hope that Parliament may feel disposed to contribute, in future sessions, yet more liberally, than they have already done, towards the attainment of this most pressing and momentous object.

Your committee have thus commented upon the principal points which have been brought before their notice, and upon a general review of the evidence which they have received, they conceive that they are warranted in expressing a belief that the system of apprenticeship in Jamaica is working in a manner not unfavorable to the momentous change from slavery to freedom which is now going on there. They perceive, undoubtedly, many tre-

case of those evils which are scarcely separable from a state of society confessedly defective and anomalous, and which can only be removed by a state of preparation and transition. But on the other hand, they see much reason to look forward with a confident hope to the result of this great experiment. In the evidence which they have received, they find abundant proof of the general good conduct of the apprentices, and of their willingness to work for wages whenever they are fairly and considerately treated by their employers. It is, indeed, fully proved that the labor, thus voluntarily performed by the negro, is more effective than that which was obtained from him while in a state of slavery, or which is now given to his employer during the period for which he is compelled to work as an apprentice. The mutual suspicion and irritation of the different classes of the community appear to be gradually subsiding; and, on the part of the negro population, industrious habits, and the desire of moral and physical improvement, seem to be gaining ground. Under these circumstances, your committee feel bound to express their conviction, that nothing could be more unfortunate than any occurrence which would have a tendency to unsettle the minds of either class with regard to the fixed determination of the Imperial Parliament to preserve inviolate both parts of the solemn engagement by which the services of the apprenticed laborer were secured to his employer for a definite period and under specified restrictions; at the expiration of which he is to be raised to a state of unqualified freedom, and to be governed by laws framed in all respects on the same principle as those to which his white fellow subjects are amenable.

Some of the objections taken to the Jamaica legislation have been satisfactorily explained by further evidence in the course of the investigation, and do not, therefore, appear to require any specific notice. Upon other points which have not been satisfactorily explained, your committee have omitted to allude, because they believe that the attention of the Colonial Office and of the Governor of the island has been, and they trust it will continue to be, steadily and unremittently directed to every part of the subject. In conclusion, your committee would observe that it appears to them to be most expedient that such enactments as are intended to come into operation after 1840, should, as much as possible, be delayed until that period shall arrive, and at all events be postponed until the time which more immediately precedes it.

August 13, 1836.

ANTI-SLAVERY.

"THE RIGHT REMEDY."—We frequently hear from many good brethren the remark, that whatever may be the evils of slavery, the way to remedy them is "to preach the gospel." In opposition to efforts made by anti-slavery societies and anti-slavery presses, they say, "If the gospel will not effect it (the abolition of slavery) we despair of any instrumentality whatever."

We would respectfully ask those brethren what they mean by such remarks as these? We agree with them, most cordially, that the gospel of the son of God is the remedy for slavery. But how? They certainly will not say that it will prove this remedy as administered by those, their ministerial brethren, who maintain that the Bible sanctions slavery; makes it right, and places it on the same footing in its code of morals, as the domestic relations of husband and wife, parent and child! Not in such hands will the gospel prove a remedy for the evils of slavery.

But how much more good can it effect, when used by those who, notwithstanding they admit the remedy to be a good one, uniformly decline applying it, for fear of irritating their patients! How long will it take the gospel to work a cure, if it is never applied to the diseased part! Will these brethren tell us! They seem to imagine there is some power about the preaching of the gospel, that is to do away with slavery, while yet the authorized and accredited ministers of the gospel, never open their lips to declare that slavery is condemned by it. If they do not mean this, we should be glad to know what it is they mean, by their constantly repeating "the gospel is the remedy, the gospel is the remedy," while yet they are as constantly condemning the conduct of those who seek to make it the remedy indeed, by proclaiming it to be, in all its principles and precepts, opposed to slavery.

The Rev. JAMES DOUGLASS—whom we have known, and whom we highly respect as a devoted servant of Christ—in a communication to the Boston Recorder, which other eastern papers are copying, has much of this indefiniteness of view about the gospel proving a remedy for slavery. He would have anti-slavery men, instead of persisting in their present efforts to abolish slavery, send ministers to the south, to "preach the gospel," to both masters and slaves. For, says he, "where religion flourishes, slaves are well treated." Aye, there's the very point: And this, then, is all the gospel, as preached at the south, is able or expected to effect—the good treatment of the slave. Now we wish to aid in the preaching of no "gospel," whose ultimate aim, as it respects the slaves, goes no farther than this. "The gospel of the Son of God," requires not the "good treatment of the black man as a slave," but as a man, and a moral and accountable being; and the very first step in this good treatment is to set him free. Take an illustration of our meaning.

When the apostle Paul went into the Gentile world to "preach the gospel," he found all his hearers idolaters. He moreover found that in the practice of this idolatry, the most shameful rites abounded. The heathen of both sexes were accustomed to spend their nights in the temples of their idols, in promiscuous and most disgusting licentiousness. Now suppose he had commenced preaching the gospel to these polluted idolaters in this way:—"I will not, O men of Athens and Corinth, require too much of you at once. I will say nothing of the divine honors you pay to Jupiter, and Mars, and Mercury, and Venus, and your other innumerable gods and goddesses; but I do require in the name of my Master, that, when you do worship these deities, and especially the latter, you should do it in a more respectful and decent manner. If you will cease these your midnight orgies in the temples of your gods, and prosecute their worship no farther than to offer them costly libations, and to prostrate yourselves before their images, it is, I think, all the gospel requires of you at present." And for the rest, if indeed this be not sufficient, I leave you to learn it from my discourse, "Timothy." And thus had the apostle Paul understood the "preaching of the gospel," as many of his modern successors seem to do. Christ would have died, not to abolish idolatry, but to "remedy its evils," and thus make it respectable! At least, this could have been the only result for two of three centuries after his departure from the world. If it be said that because we cannot abolish slavery at once, that, as far as we are able, endeavor to effect the amelioration of the condition of slaves as slaves, we admit the correctness of the remark. When Paul was preaching the gospel to the Gentiles, he would undoubtedly be glad to see the heathen "quitting" their licentious practices, even though they did not go so far as to abandon their idols. This was so much good effected; and as we are glad to see slaveholders treating their slaves with

kindness, teaching them to read the bible, (which however they hardly ever do,) sending them to the Sabbath school and the church. But what we are protesting against, is the idea that the gospel is satisfied and its precepts fulfilled, when these things, and only these, are done. If you rob a man of ten dollars, it is better you should spend the money in disseminating copies of the Bible than of Tom Paine's Age of Reason; but doing the former will no more justify the original theft than the latter. The gospel has no method of teaching the robber how to dispose of the avails of his violence so as that he may retain them without sin. It has, and can have, but one precept in the case—"Restore what thou hast wickedly taken." So if the gospel is to be preached to the masters of slaves, all it can say is, "restore the slave to himself; give him back those rights which belong to him as he is man, and which cannot be taken away without robbing both him and his God."—*Alt. Observer.*

Call to Exertion.

Did any one ever reckon up the probable cost of the ark in which Noah and his family were preserved? How many men must have been employed in building it!—What an enormous expenditure! And it all appears to have been sustained by one man. Suppose he had concluded the expense greater than he could afford. He had a large family to maintain. No doubt he had fashionable neighbors, who furnished their houses in style. And then, how proper that Shem, Ham, Japhet, and all their children, should be left rich! What will become of our modern Noahs, when the flood rises—"the crisis" comes! Abolitionists go to their farms and their merchandise. One brother cannot throw his time and talents into the field, because he is too poor, and must work in a more lucrative calling to pay his debts. He lights upon some fortunate "speculation" and becomes rich. Do you now hear of his consecrating himself to the work? Another brother has labored a year or two—finds the work laborious—the profits increasing—the sacrifice a great one. He looks around, and sees many who ought to be laboring at his side. It is his turn now. He has done his part.—Sodom, indeed, sleeps, and clouds are gathering. But he has done his part, and lies down. Another brother's help is greatly needed, but the votaries of mammon will pay him three or four hundred dollars a year more for his services to help them get rich, than would be seemly for an advocate of bleeding humanity to receive. He, too has a family, and holds it a first duty to lay up treasures for them, to be swept away in the coming flood! The group thickens—a thousand thoughts rush in—objections and questions demand attention. But the eye is pained—the time is flown. *The crisis hastens! wake, reader! wake now!*—*Friend of Man.*

Remarks of Henry B. Stanton.

In the Representatives' Hall, on the 23d and 24th of February, before the Committee of the House of Representatives of Massachusetts, to whom were referred sundry memorials on the subject of slavery.

First. Has Congress power to abolish slavery and the slave trade in the District of Columbia?

My excuse for discussing this branch of the inquiry, is—1. It is the hinge upon which all the questions of duty and expediency here at issue, turn. 2. The power of Congress to do this, is now extensively denied. Statesmen and politicians, not only at the South, but at the north, are striving by some process, to make themselves believe against their better judgment, that, despite the plain provisions of the Constitution, Congress has no right to interfere with slavery in the District.

I boldly assume the position that Congress has this power.

1. Permit me to trouble the committee with some historical proof.

This power has always been admitted till recently.

(1.) Hon. Joel B. Sutherland, in a speech on the floor of Congress, in April 1836, said, "Such a right [right to legislate on the subject of slavery in the District] has never been till recently denied."

(2.) The American Quarterly Review, published at Philadelphia, said, about a year since, "It would hardly be necessary to state this as a distinct proposition, (the power of Congress to abolish slavery and the slave trade in the District,) had it not been occasionally questioned. The truth of the assertion, however, is too obvious to admit of argument, and we believe has never been disputed by persons who are familiar with the Constitution." The high reputation of this periodical is well known to the committee.

(3.) In January, 1802, the Grand Jury of Alexandria in the District, asked Congress for "legislative redress."

(4.) In March, 1816, the House of Representatives, on motion of the Hon. John R. Randolph, of Virginia, "Resolved, That a committee be appointed to inquire into the existence of an inhuman and illegal traffic of slaves, carried on in and through the District of Columbia, and to report whether and what measures are necessary for putting a stop to the same."

(5.) In March, 1827, eleven hundred citizens of the District petitioned Congress for the abolition of the slave trade, and for the gradual abolition of slavery in the District.

(6.) In 1826, the political press in the District urged the recession of the District back to Maryland and Virginia, on the ground that Congress possessed the power to abolish slavery in the District, and might be induced to exercise it.

(7.) On the 13th December, 1827, a memorial was presented by Hon. Mr. Barney, of Maryland, on the subject of slavery in the District, and was laid on the table and ordered to be printed.—Hon. George M. Dallas objected to its being printed, but expressly admitted the right of Congress "to grant to the people of the District any measures, which they may deem necessary to free themselves from this deplorable evil."

(8.) In 1828, the Legislature of Pennsylvania, by an almost unanimous vote, adopted a resolution, requesting their senators to "procure, if practicable, the passage of a law to abolish slavery in the District of Columbia."

(9.) In January, 1829, the House of Representatives of the U. S. by a large majority, instructed the committee on the District, "to inquire into the expediency (not the power) of providing by law for the gradual abolition of slavery in the District." How nobly, Mr. Chairman, does this resolution contrast with those adopted by the House last session, with the foggy and disgraceful report of Mr. Pinckney's, with the unconstitutional resolution of the 18th of January last, and the insane conduct of the House under that resolution! Who will dare to deny that in seven years, the cause of human freedom in this country has fearfully retrograded! But, to return to our

reported that, "until the adjoining States act on the subject it would be [ver] unconstitutional, and" unwise and unpolicy, if not unjust, for Congress to interfere." &c.

(10.) Mr. Van Buren admits the power of Congress to abolish slavery in the District, in a letter last year, to a gentleman in North Carolina.

(11.) Pinckney's celebrated report is compelled to concede the power to Congress.

(12.) The Legislature of Vermont, at its late session, passed a resolution, declaring that Congress had this power.

(13.) Mr. May's resolutions recently introduced into the Virginia Legislature, proposing certain amendments to the U. S. Constitution, implicitly admit the same.

But, sir, it cannot be necessary to multiply historical proofs, though I have more at hand. I have been thus wearisome in my details, that I might show:

1. That the great mass at the north have conceded this right, as well as very many at the south. And now, if Congress does not possess this power, how came it to be almost universally conceded, from the adoption of the constitution onward nearly forty years? 2. That abolitionists are not the only "agitators" of this question: but, that State Legislatures, Congress, and even the people of the District themselves, have been the leaders of this work.

Dissolution of the Union.

On this point we beg leave to introduce the following extract from a late speech of Mr. Burleigh at the Pennsylvania A. S. Convention.

"But the Union will be dissolved, if you persist in agitating this subject. The South has already threatened to secede, unless we let it alone."

This is no new threat. We have heard it so long and so often, that we begin to doubt its sincerity. I have in an old paper of 1807, an extract from a speech of John Randolph of Roanoke, in which he threatens that if the bill abolishing the slave trade should ever go into effect, the South will secede, and expresses a belief that not a southern member will ever again take a seat on that floor. But the slave trade was abolished and the South remains part of the nation. John Randolph duly resumed his seat in Congress, as its sessions came round, and continued to amuse by his eccentricities, and by his sagacious remarks to instruct the members of that body, till removed to another station of official trust; and his prediction in regard to the course of the southern members has been falsified by the event, unless we receive it in its literal sense. I need not say how many times the threat has been repeated since, or how ready a resort it is, whenever the South desires to frighten the North into concessions. But really it cannot be thought strange, if we should by this time feel disposed to pay very little regard to it. "John," said a mother to her offending child, "I shall certainly whip you for that." "No you will not," replies the boy. "How do you know I shall not?" "Because you have told me you would a hundred times, but never did."

From the Friend of Man.

Abolitionism as a Religious Tenet.

It is a matter of no small importance to be remembered, in this community, that ABOLITIONISM, whether right or wrong, has been held by its adherents, both in this country and in England, as a cardinal tenet of their RELIGION. It is necessarily so, because they have always opposed slavery as a sin against God, against which all men are under the most solemn obligations of religion to bear testimony. As a tenet of religion, abolitionism has, long ago, become incorporated into the religious creeds of several prominent Christian Sects. The Society of Friends and Reformed Presbyterians have long held it as a primary article of their faith. John Wesley, the founder of Methodism, enjoined it, as a matter of faith and practice, as fully as he enjoined any thing else. The Discipline of the Methodist Episcopal Church in America, and the Confession of Faith of the Presbyterian Church in America, until within a short period, have contained the doctrines of abolitionism as a part of their religious faith; nor are they, even yet, entirely divested of these sentiments. Within a short time, the Legislature of New Hampshire adopted measures against the Free-will Baptists, as a denomination, upon the openly alleged ground that abolitionism was a part of the religion of that sect. And it has recently been decided, in the courts, in the State of New York, that abolition meetings are religious meetings, and as such, entitled to the protection of the statute enacted for preventing the disturbance of religious meetings. It may likewise be observed, that commentators upon the Bible, and writers upon Christian ethics, have often incorporated the doctrines of abolitionism into their religious works, and almost universally given their religious views of the subject, either pro or con. The defenders, as well as the opponents of slavery, are accustomed to resort to the Bible, and this proves that abolitionism, whether a heresy or an orthodox tenet, is held as a religious tenet, and as such, both defended and assailed by the weapons of theological disputation. The action of Christian judicatories and churches, on both sides of the controverted question, at the South as well as at the North, bear testimony that the question of abolitionism is a question of religious faith. It is not on this account, mainly, that such men as Judge Eldridge, if we can understand their logic, object to the anti-slavery movements. They complain that the public quiet is disturbed by the agitation of controverted religious opinions. The very epithet of "fanatics," applied by British Lords to Wilberforce and Clarkson, and by American politicians to prominent abolitionists in this country, bears testimony to the fact that abolitionists have always been considered by their opponents as "enthusiasts" in their religious views; for these epithets are only applied to persons accused of religious extravagances and errors.

It can not be denied, then, that abolitionism, whether it be right or wrong, is both defended and opposed, as a tenet of religious faith. What should we learn from this fact?

1. That if abolitionists are right, their opponents are fighting against God. It is in no mere human controversy that they are struggling.

2. That when persons say, I agree with your principles, but can not identify myself with your efforts, they say plainly that they decline acting in accordance with the tenets of their religion!

3. That when abolitionists are exhorted to desist from the propagation of their sentiments, for fear the country will be convulsed, and the Union rent asunder, they are exhorted to abjure their religion, deny their Savior, and disobey their Creator, for the sake of mere political and secular advantages.

4. That all violent opposition and clamorous disturbance of abolitionists, is open persecution on account of religion—in direct violation of the Constitution and the laws—process which religious freedom can never survive.

5. That all proposals for silencing and putting down the abolitionists by legal enactments, are direct proposals for violating church and state, and establishing a national religion! One portion of the church upholds slavery—

another portion condemns it. A law for suppressing abolitionism, is a law for punishing heresy. By enacting it, the State establishes a slave-holding religion, and forbids the free exercise and profession of a religion which condemns slavery—a religion which recognizes human rights, and asserts the liberty of the people!

POLITICAL.

Van Buren's Inaugural.

From the Plaindealer—an Administration Paper.

Mr. Van Buren's indecent haste to avow his predetermination on the subject of slavery has not even the merit of boldness. It is made in a cringing spirit of propitiation to the South, and in the certainty that the majority at the South agree with his views. His sentiments on the subject of slavery, so far as it can become a question for federal legislation, were well understood before.—They had been distinctly expressed, and he had been supported with a clear knowledge of his opinions on that subject, and a clear apprehension of what would be his course, should executive action become necessary. There was not the slightest occasion, therefore, for any thing beyond a calm repetition of his previously expressed sentiments. The veto pledge is the peace-offering of an ignoble spirit to appease the exasperated slaveholders at the South. What a mockery it would now be, if, in the course of the next four years, such a change should take place in the public mind, (and such a change is altogether within the scope of possibility) as that a large majority of the people should demand the abolition of slavery at the seat of the federal government, and Congress, in compliance with the demand, should pass a bill to that effect—what a mockery, we say, it would be, to present the measure to the President for his approval. He would answer, "I am pledged to use my veto." But the opinions of men have changed since that pledge was given. "No matter: it is unconditional, and must be fulfilled." But the facts elicited in the discussion of the subject prove incontrovertibly that the measure is demanded by a regard for the prosperity of the country. "No matter: I am pledged." But the free states have solemnly resolved that they will no longer be bound in union with the slave states, if the condition of the league requires the perpetuation of slavery in the ten miles square, placed under the immediate control of the federal government, and therefore this measure is necessary for the preservation of the Union. "No matter: I am pledged; I am pursuing a course in accordance with the spirit which actuated the venerated fathers of the republic, and I cannot be moved from my fixed and predetermined purpose." I told the people in the outset of my administration, what I meant to do. They had ample warning, and they should not have changed their minds for, being solemnly pledged to veto any bill for the abolition of slavery in the District of Columbia, I cannot now recede."

There is a single phrase in the anti-abolition portion of Mr. Van Buren's address, upon which we shall make one additional comment, and then dismiss the subject. Alluding to the pro-slavery mobs and riots which have taken place in different parts of the country, he says, "a reckless disregard of the consequences of their conduct, has exposed individuals to popular indignation." This is an admirable version of the matter. The issuing of a temperate and decorous newspaper, in which a question of great public moment was discussed, showed, beyond all question, a "most reckless disregard of consequences," deserving the harshest rebuke; and the conduct of the mob that broke up the press, demolished the house that contained it, and shockingly maltreated the person of the editor, was merely a natural and justifiable expression of "popular indignation." They who thought the constitution vouchsafed to them the freedom of speech and of the press, were criminal to act under that singular delusion; while they who dragged these atrocious men from the sanctuaries of their homes and from the sanctuaries of God—from their firesides and from the pulpit, pelted them with stones, tore their garments from their limbs, steeped them in seething tar, and heaped all manner of injuries on their defenceless heads—these men were "true friends to the constitution," and animated by "the spirit which actuated the venerated fathers of the republic."—Mr. Van Buren does not say so in express terms; but he alludes to their atrocities in language so soft and sugary, as to sound almost like positive approval.

On the whole, we consider this inaugural address as constituting a page in Mr. Van Buren's history, which will reflect no credit on him in after times.

The United States and Texas.

REPORT

Of the Committee of the Harrisburgh Convention, on the relations of the United States and Texas.

Considering this subject as one of the highest importance at the present moment, your Committee have deemed it advisable to give it a thorough investigation; and in doing so, they have found it necessary to recur to the proceedings of those concerned in it as far back as the period of the termination of the "Missouri Contest."—This is, indeed, absolutely requisite to furnish a correct idea of the subject in all its bearings. It shall be done, however, as concisely as the nature of things connected with it will permit.

From various public documents and well authenticated statements now before your Committee, they gather the following important facts and circumstances:

The question of separating the Territory of Texas from the republic of Mexico, for the especial purpose of adding strength to the slaveholding party in the United States, was not distinctly acted upon, (though long entertained by many,) until the year 1820. By the decision of Congress, in the admission of Missouri to the rank of a state in this confederacy, the system of slavery was positively interdicted in all the remaining territory of the United States above the line of 36 degrees and 30 min. of north latitude. This narrowed down the region, in which the establishment of new slave states was contemplated, to the circumscribed limits of Arkansas and Florida. As the slaveholders foresaw that, in process of time, the numerical strength of the free states would balance that of the slaveholding states in the national councils, even with the advantage they possessed of voting by proxy for three-fifths of their human "property," they now resolved to obtain the territory of Texas, to preserve their preponderating influence, if it should be in their power.

The first conspicuous advocate of this measure, who took a decided stand upon the principle, was said to be a distinguished political writer in Missouri. He treated largely upon the subject, and his sentiments were extensively promulgated by the press in all the slaveholding states, &c. Many others, without distinction of political party, soon united with him in attempting, by various means, to impress on the minds of the slaveholders the necessity of the acquisition of Texas. But as no legal claim to this territory could be sustained by this government, efforts were made to obtain a cession of it from Mexico, for a pecuniary consideration. This overture was promptly rejected by the Mexican authorities, and other means were devised for the accomplishment of the object.

Previous to this period, several persons from the United States had obtained extensive grants of land from the Mexican government, for the establishment of settlements in Texas; and every exertion was now made, to throw in a population that would favor the slaveholding interest.—The system of slavery had been abolished throughout Mexico; but these new settlers, proceeding mostly from the adjoining slaveholding states, evaded the laws relating to this subject with impunity, in consequence of internal difficulties then existing in the Mexican Republic.

At length the settlers and adventurers applied to the General Government of Mexico for the privilege of organizing a state within the limits of Texas. They generally though privately—avowed the intention of re-establishing the system of slavery, in contravention of the national laws. Their application was rejected; and they soon thereafter took up arms and declared their independence of the Mexican republic. Many individuals and military companies, strongly armed and equipped proceeded immediately from the United States, to participate in the contest—and by a fortuitous circumstance, (the capture of the chief commander of the Mexican forces,) they have been enabled to maintain their ground for a time. By their own statements, we learn that their army consists almost wholly of citizens of this country. Influential slaveholders have made great exertions to furnish means, both in men and money, to promote the insurrection; while the insurgents have adopted a constitution, legalizing slavery in its most horrible forms. They have also proposed an immediate acknowledgement of their assumed government, and its union with the states of this Confederacy. In addition to these views of the subject before us, we must not omit to notice the following facts and circumstances:—The slaveholders are seconded in their efforts by the great land speculators in our free states in the hope of realizing immense fortunes by the most extensive swindling operations. The slave-trade, with the inhabitants of the United States having been declared legal by the insurgents and an extensive market for slaves being thus opened, a powerful impulse is given to both the American and foreign traffic in human flesh. The pecuniary profits of this traffic, set at defiance all laws enacted by the different Christian nations for its suppression. Slaves from the African coast, are frequently taken into the Texas country, as well as Louisiana, by way of Cuba. The high prices offered for them, also encourages the practice of kidnapping free colored persons in the United States; and even in the cities of Philadelphia and New York, regular establishments are kept up for the incarceration of its victims, and the barter of human blood and souls.

Your committee is thus fully warranted in asserting, from evidence abundant and conclusive, that the proposal for the recognition of the independence of Texas, and its annexation to the United States is a grand scheme of the slaveholding party in this country—to extend their power and perpetuate the atrocities of their oppressive system with all its abominations, to an indefinite period.—And they conclude with the recommendation that this Convention enter its solemn protest against the measure, as one calculated to injure the cause of humanity, retard the glorious work of reformation, and endanger the peace and tranquility of the United States.

The following resolutions and memorial are also submitted to the Convention for its consideration and adoption.

B. LUNDY, Chairman.

Resolved, That all Anti-Slavery Societies, and friends of the cause, throughout the United States, be requested to use proper exertions for the dissemination of correct information upon the subject of the contemplated re-establishment of slavery in Texas, &c.—and also that they endeavor to impress upon the minds of the people, generally, a sense of the danger which menaces our free institutions from that source.

Resolved, That the following memorial and remonstrance be presented to the Congress of the United States, at as early a period as may be practicable, during the present session of that body.

MEMORIAL.

To the Senate and House of Representatives of the U. States in Congress assembled.

The memorial of the Convention for the formation of an Anti-Slavery Society for the state of Pennsylvania, assembled at Harrisburg, respectfully sheweth: That your memorialists have learned with sorrow and alarm, that a proposition is now before your honorable body, to recognize the independence of the government assumed to be established by the insurgents of Texas. Against this measure your memorialists, in behalf of themselves, of the thousands whom they represent, and of the principles long cherished by the people of Pennsylvania; in the name of liberty, justice and humanity, enter their solemn and united protest.

Facts, incontrovertible, which have come to the knowledge of your memorialists, warrant the belief that the insurrection in Texas has been aided by citizens in these United States: That its main object—the grand cause of the movement, as evinced by the sentiments and conduct of its advocates, and by the very condition of their assembled Government, is the RE-ESTABLISHMENT OF DOMESTIC SLAVERY—the re-opening of an immense Slave Market—to set up anew the shambles for human flesh where the abhorrent traffic had been arrested and abolished by the legitimate authorities of Mexico—and finally, to annex the territory to the United States.—From a regard to the national honor—for the character of the age in which we live—for their obligations to posterity—and above all, to the God of justice, your memorialists feel themselves called upon as Pennsylvanians, the representatives of freemen and Christians, to offer their remonstrance against any act, on the part of the country of which they are citizens, which shall sanction or recognize a government which owes its origin to the base and unhallored purpose of re-establishing slavery on the soil of liberty.

Your memorialists, therefore, respectfully, but earnestly entreat your honorable body, to reject the proposition for the recognition of the Government assumed to be established by the insurgents of Texas, as well as all attempts that may be made to connect it with the United States. And as in duty bound, &c.

Signed in and on behalf of the Convention.

F. JULIUS LENOX, President.

From the Philadelphia "National Enquirer."

Recognition of the Independence of Texas.

"Bring me no more reports."

"My ear is pained."

"My soul is sick with every day's report."

Of wrong and outrage.

The deed is done! Notwithstanding all that has been said, and written, and printed; notwithstanding it has been clearly proven that the Declaration of Independence in Texas was the work of a lawless, marauding banditti from the United States; notwithstanding this was known to the government, and the great mass of the people of this Union; and although a majority of our senators in Congress were thoroughly impressed with the truth of this, and were decidedly opposed to the recognition of the sovereignty of the PIRATE POWER; yet, in the face of

all this, our honest citizens have been deceived and betrayed by their representatives. The slaveholding usurpers have carried their point!! the nation is committed in support of their monstrous crime, disgraced in the eyes of the world, and subjected to the vengeance of unerring justice!!!

Our paper of last week had but just gone to press, when the surprising news was received; that the Senate of the United States had passed Walker's resolutions, acknowledging the independence of Texas, by a vote of 23 to 19! Every item of previous information from Washington had led to an opposite conclusion. It was well understood that a plurality of the senators were opposed to the measure. And yet, when it came to a decision, it resulted as above mentioned!

But in what manner did the despotic usurpers thus contrive to over-reach the opponents of their unhallowed scheme? Why, simply, by *stealing a march upon them*, while they were asleep! No, WHILE THEY WERE AT DINNER!!! Even such a veteran statesman, such a long-tried and faithful sentinel as DANIEL WEBSTER, was found napping, or lounging away from his post at so important a moment! According to a published statement of the proceedings, he, with several other members who were opposed to the resolution, "had not returned from dinner" when the vote was taken. True, they subsequently moved a reconsideration, but then, as time had been given to make a "dough face" or two, the vote resulted in a tie, and consequently the motion was lost.

And it has ever been thus! The slaveholders have always ruled, and carried every measure they wished, through the negligent supineness or the political divisions among the advocates of freedom and justice. The burning rebuke of John Randolph applies, with ten-fold force, in each succeeding collision between them. That sarcastic champion of slave aristocracy told the northern politicians, long since, that they were all "afraid of their own dough-faces," and that as many of them might be moulded to south patterns, at any purpose. Events have, so far, proved that he was correct, and it remains, to be seen, whether this state of things is to continue in all future time, or whether the PEOPLE of the non-slaveholding states will take the matter in hand, and inspire their representatives with political honesty, and courage, and firmness, for the faithful discharge of their solemn duties.

The deed is done! So far as the accrediting of TWO Ministers Plenipotentiary from the *Pirate Government*, and the appointment of a Charge d'Affaires to it by our own, can sanction the monstrous scheme of national mandating and national aggrandizement, it is done!! The second grand step is now taken by the *slave holding party*, which has most effectually exercised its malign influence over our government, for the robbery and dismemberment of the Mexican Republic. The next, and final step, will be an application to Congress for the annexation of the territory to the United States. This will be done, the first moment that an opportunity is presented. PEOPLE OF THE NORTH! WILL YOU PERMIT IT! Will you sanction the abominable outrage; involve yourselves in the deep criminality, and perhaps the horrors of war, FOR THE ESTABLISHMENT OF SLAVERY IN A LAND OF FREEDOM; and thus put your necks and the necks of your posterity under the feet of the domineering tyrants of the South, for centuries to come! The great moral and political campaign is now fairly opened. Your Government has fully espoused the cause of these land-pirates and freebooters. Can you, we repeat, still remain silent, and thus lend your sanction to the unparalleled and Heaven-daring aggression? We wait your response; and trust it will come in the loudest tones of a thundering NEGATIVE, resounding o'er your granite mountains, and echoing through every vale north of "Mason and Dixon's Line."

We have warned you, again and again, of the machinations, and the wicked aggressive policy of the despotic "SLAVERHOLDING PARTY." We have unfolded its marauding designs, and pointed out its varied plans and movements. You would not listen to our earnest entreaties or admonitions. You have slumbered in the arms of *political harlots*, until they have nearly shorn you of your locks, and bound you with the bloody cords prepared by this Philistine horde of tyrannical desperadoes. Arise! ARISE QUICKLY! and burst these bands, or your doom, with that of your posterity, is sealed forever!!!

Mr. Webster's Sentiments about Texas.
On the subject of Texas, while he rejoiced at its probable independence and the prospect of its being recognized by this Government, he considered that "there was an insuperable objection against Texas being annexed to the slave holding states. He could consent to nothing which would extend the Slavery of the African race upon this continent. The Constitution made by the then thirteen United States has been effected by a compromise. Some of those states were free, and some of them slave holding States. He wished to keep that compact to the letter, neither to alter or modify it, or expunge it; [a laugh;] he wished to allow the original parties in the concern all the privileges, profits and advantages, which they had contracted for, but if he were asked to admit new partners into the firm, he must first know on what terms they were to enter it, and who they were to bring in along with them."

Mr. Webster's sentiments on each and all of the subjects which he reviewed were warmly responded to by the meeting, which repeatedly testified its approbation by the most enthusiastic cheers.

From the National Enquirer.
Political Action.

In laying the following communication before our readers, we intend to accompany it with some remark, but are under the necessity of deferring them till next week. The writer is one of those who depends more upon practice than profession—more upon efficient action, than intangible, windy recommendation. While we are "calling upon Hercules," he urges the propriety of "putting our shoulders to the wheel," and also of applying a lever of adequate strength. Whether his views are strictly correct or not, we must have more POLITICAL ACTION.

To the Friends of Abolition.

This is a dark, a dreary day, for the cause of Freedom. Clouds of opposition thicken around us. Martin Van Buren, at the head of the Federal Government, has arrayed himself against us; of course, his partisans must follow suit. Whether the Whigs and Anti-Masons will couch beneath his mandate, or whether they will nobly resist, remains to be seen. If they join with him, then they are no longer "Whigs," and "Anti-Masons," but *Van Buren men*; and in that case their party is done up—its *raison d'être* is gone. The principle of *non-resistance* and the *loves and hates* will fall to the lot of Van Buren and his followers. If, however, they rally on the side of truth and justice, there will be enough of us, to give their ticket the majority.

Our numbers and influence are such, in the present state of parties, that [if united and determined among ourselves] we can wield the balance of power in this

State. Those who speak of us as a "band of fanatics," "an insignificant number of mad-caps," &c., have reckoned without their host. If every Abolitionist in Pennsylvania will be careful not to vote for any but *abolition men*, we shall see such a Somerset in politics as was never seen before; or else we shall see Martin Van Buren and his host of "Ins" transformed or reformed into "Outs," and the powers which shall then be, will not dare to *spurn the petitions of the people*. We have a large majority of women on the side of abolition, and that is one half of the battle—we have nearly all the youth, and that is the other half. Therefore, it only remains for us to come out boldly, and assert our rights by means of the ballot boxes, next October, and we shall soon have a change for the better.

Where is the use of petitioning men who are determined not to hear? How much better would it be to elect men who will not need to be petitioned to do what is right!

If we, by uniting together, can wield the balance of power in Pennsylvania, who will hold the balance of power in the U. States? In the present ratio of population, it is so plain as not to need an answer—it speaks for itself. Had the thirty electors of Pennsylvania gone against Mr. Van Buren, it would have made a difference in the result of sixty votes; of course he would not have been elected President.

There never was a time when the abolitionists had a better opportunity of saying to the "dark spirit of slavery" "thus far shalt thou go, and no farther." All that is wanted, is *unity of action*—we have harmony of sentiment and feeling. Let us then organize, and try our strength at the ballot boxes—not as a distinct party, but as the preponderating weight, which shall be the means, under Providence, of saving our country.

Numerous Ward Anti-Slavery Societies are forming in this City and Liberties, in conformity with the recommendations of the Harrisburg Convention. Let all the other Wards, Townships, and Districts throughout the State, "immediately," organize Anti-Slavery Societies, and appoint delegates to their County Societies; and these County Societies appoint delegates to the State Society, and forward a list to the Executive Committee of all the Societies thus formed; and the work will soon be accomplished.

MELTON.

*We like the word *immediately*, it means something—it means that we can do, and by the blessing of Heaven we will do something for the good cause. Therefore, let every "immediate" emancipationist immediately join the anti-slavery society in his ward, or township, or if there be none formed, let him immediately set about forming one.

MISCELLANEOUS.

American Anti-Slavery Society.
Anti-Slavery Societies throughout the country are reminded of the anniversary of the Parent Society in May. It is time local societies were thinking at least about their delegates. Arrangements should be made, and made in season to secure a large attendance. It will be one of the most important meetings the society has ever held. Two distinguished friends of the cause from England, Messrs. Scoble and Sturge, now in the West Indies, are expected to be present.

A CONVENTION OF LADIES, is also to be held in the city, the same week. Female Anti-slavery Societies, generally, are requested to send delegates, and individuals of kindred feelings and principles, who may reside in places where no such societies exist, are invited to attend and participate in the deliberations and proceedings of the convention.

To Auxiliaries—Important.

The following resolution was passed at the last annual meeting of the American Anti-Slavery Society:

Resolved, That each Anti-Slavery Society, which shall send delegates to the anniversary of the American Anti-Slavery Society in 1837, or be auxiliary thereto, be requested to make a full report of its origin, progress, numbers, and of the means employed in the way of agents, printed documents, &c., for the advancement of the great cause of human freedom in the United States; and that such report be ample as to the occurrences between the anniversaries of the Parent Society in 1835 and 1836; and that each society make an annual report after 1837, so that all the particular and general statistics of the reformation may be preserved for the instruction and encouragement of coming times.

TO ANTI-SLAVERY SOCIETIES.

The Secretary of Domestic Correspondence of the American Anti-Slavery Society requests the Secretary (or in his default, some friend in his place) of each County Anti-Slavery Society to forward to him a correct list of all the minor societies in his county, giving the following facts in regard to each, viz:

1. The Name of the Society.
2. The name of the Corresponding Secretary.
3. His Post Office Address, when it differs from the name of the Society.
4. The date of the Society's formation.
5. The present number of members.
6. The increase of members during the present year, if the Society existed before.

In counties which have no county societies, the Secretary of each smaller society is requested to give these six particulars in regard to his or her own society, except where the first five have been correctly reported in the Emancipator during the year.

N. B. This information may be communicated by MAIL, at the expense of the American Society, provided the letters be mailed on or before the 10th of April. Where there is no county society, but several town societies contiguous, postage may be saved by the secretaries writing together—but let no one wait for another after the 10th of April.

To each reported Society, a copy of the Fourth Annual Report will be sent. This notice is most earnestly recommended to the attention of those to whom it is addressed, and Editors favorable to the cause are requested to copy it.

Replies should be addressed to

E. WRIGHT, Jr.,
148, Nassau Street,
New York City.

New York, March 3, 1837.

P. S. Any person who may know that a society does not exist in any place in which one is said to in the Third Annual Report, will confer a special favor by communicating the fact to E. Wright, Jr., as above.

The General Assembly.

The next meeting of this body, will, on several accounts be one of the most important ever held. Among other subjects, that of slavery will come up for consideration. The southern members will come instructed, and will undoubtedly endeavor to get some vote forestalling all action and putting the subject so far as action in that body is concerned, finally, and permanently at rest. The friends of freedom and true religion, should therefore be on the alert, and all prebendaries that have not done so, should

forthwith Memorialize the Assembly on the subject and instruct their delegates accordingly. It is time the Presbyterian church, as well as others, had washed her hands in respect to this matter. Her ancient testimony should be revived, and the position should be taken boldly that slaveholding is inconsistent with a standing in the church or ministry. No matter what other subjects may come up, or how important they may be. None can be more important, and none can be allowed to take precedence of this. It is more important than fifty Barnes' or Beecher's cases. And no friend of the slave, no friend of two millions in our own land without the bible, no friend of freedom and true religion, can allow this subject to receive the go-by, as it did at the last assembly, without proving false to the slave, to the best interests of the church, to religion and to God.—*Emancipator*.

THE ANTI-SLAVERY ROOMS.—Our neighbors of the New York Observer have let to the committee of the American Anti-Slavery Society a most commodious suite of rooms, in their building, No. 143 Nassau street. On the first floor are three apartments. The first is occupied as a publishing and sales office; the next a reading and news room, where all the recent intelligence affecting the cause will be presented; and the inner rooms used for mailing papers, and other labors connected with their extensive operations. Above is a convenient room for the use of the secretaries and for meetings of committees. "Times is changed," at least in the way of trade.—*N. Y. Evangelist*.

A Fact.

At a meeting of the Anti-Slavery Convention at Harrisburg, the following note was handed to Mr. Burleigh, with a responsible name attached.

"Sir—Mr. Washington Barr, of this place, received a letter some few days ago, which he holds in his possession from a gentleman in Virginia, offering him a reward of \$200, to apprehend his slave, supposed to be in this place, stating that he had one of his ears cut off to mark him.—Any person doubting this fact, may refer to Mr. Barr, who is well known in this place."

Fruits of Slavery.

A writer in the *Alton Observer*, advocating colonization incidentally makes the following statement: "It may not be unimportant or uninteresting to know, that in consequence of slavery existing in Kentucky and Tennessee, the white non-slaveholding portion of the community are leaving there for a residence in this beautiful state. For it is a fact, that the poorest of those hands can obtain here 75 cents for a day's labor, with board and lodging; while in their own states no more than 31 1/4 cents can be got for the best of hands. This [have stated] to show the evils resulting to the white [free] portion of society by employing slaves to do the work of freemen."

THE PHILANTHROPIST.

CINCINNATI, OHIO, APRIL 28, 1837.

Both of the Editors being absent from the city, attending the Anniversary of the Ohio State Anti-Slavery Society, the *Philanthropist*, for one or two weeks, will be made up chiefly of selections from other papers. We have several communications on file, some of which have been long delayed for want of room, but shall appear in due time.—Ed. ad interim.

Spirit of Freedom.

At an adjourned Convention of the Democratic members of the Massachusetts Legislature, March 24th, the following spirited resolution, among several others was adopted.

Resolved, That freedom of speech and of private judgment, freedom of mind in the inquiry after truth, freedom of the press for avowing every honest conviction, is the inalienable birth-right of every being endowed with reason; a right never to be surrendered and never to be impaired; a right guaranteed to us by the institutions which we have inherited; a right asserted by the noblest instincts of our nature; that this principle is the fountain-head of modern liberty; that it gave birth to the reformations, and inspired our fathers with the lofty faith which served them for their wilderness work; that the right is inexpressibly dear to every republican, and is never to be surrendered to the boisterous violence of an aristocratic mob, or to the executive threat of "indulgent common law."

Party-men had better look about them. In a very little while, a declaration of adhesion to such principles as are embraced in the above resolution, will be demanded from every candidate for office.

Legislative Proscription.

In the Senate of New York a bill has been introduced for the appropriation of the income arising from the investment of certain monies belonging to the United States, deposited with this state for safe keeping. A vote had been already taken on a section appropriating sums to colleges. In the committee of the whole, March 24th, Mr. L. Beardsley moved a reconsideration of this section, so that the committee might have an opportunity of striking out the appropriation to Hamilton College. The ground of his motion as stated by himself was—"an abolition memorial had been presented in the House yesterday, (the day before) purporting to come from 65 students of Hamilton College." He was sustained by several members of the same mind; and the motion to reconsider prevailed. Subsequently a memorial was presented from the Faculty of the College, disavowing all knowledge of the petition, disclaiming any participation in it, stating that most of the signers to it were minors, some of them boys, and that their names had been procured through the urgent solicitation of a member of the House, (C. O. Shepard of Genesee.) In relation to this last statement the Friend of Man says:

"Mr. Shepard has in his power, we believe, to show that the petition of the students did not originate in his urgent requests; and also, that the Faculty or at least the President, had been assured of this, by some of the abolition students, previously to the presentation of this memorial."

The whole transaction is a painful illustration of the strength of the pro-slavery interest in the New York Legislature, or more properly of the dishonorable and depraving subjection in which the freemen of the north may be held by their party connections with the south. We think the vote just recorded a sufficient ground for believing that it is not principle, but fear, that restrains this legislature from adopting positive enactments against abolitionists. This is the second instance in which it has ventured to punish a class of citizens for the peculiarity of their opinions, by withholding from them privileges bestowed on others, with no better title, except that their sentiments were not offensive to the legislature.

Preaching "immediate emancipation" is necessary in New York, if for no other reason, than that her legislature may be emancipated from the southern yoke.

Meeting at Albany.

A spiritual Anti-Slavery meeting was held at this place, commencing on Tuesday evening, 29th March, and con-

tinuing for four or five successive evenings. Distinguished abolitionists were present, and their peculiar doctrines were amply discussed. Of the result we are not yet informed.

Reading Influence of Slaveholding.

Our readers have doubtless perused with pleasure the letters of John Quincy Adams to his constituents, republished in this paper. On our first page will be found another, no less interesting than the former ones.* They are all distinguished by their simplicity, candor, fullness of information concerning the pro-slavery proceedings in Congress, and especially by the absence of passion or acrimonious feeling. Hear in what courteous terms slaveholders speak of this intrepid defender of the rights of man. Messrs. Claiborne and Gholson, members of the last Congress from Mississippi, in a letter to their constituents, dated Washington Feb. 14, 1837, use the following language, as quoted in the *Emancipator*:

"Mr. Adams has been President of the United States, and however low in the scale of degradation, disappointed ambition and the spirit of revenge may have reduced him, yet language appropriate to others, who might endeavor to sap the foundations of our institutions [slavery] and sever the Union, may not be applied to him. He is sunk beneath reproach, and his late wicked attempt has withered him with scorn to worse than a cypher; he stands alone, and is incapable of further mischief. This is not declamation, but a melancholy truth; Mr. Adams is to day as odious as a traitor; he is the sole author of his own disgrace, and a signal warning to the age in which he lives, of fallen greatness, blasted hopes and overthrown ambition, brought about by reckless and unprincipled conduct as a public man. We hope the lesson may sink deep into the hearts of his countrymen, and that he may be the last who shall plot the severance of the Union by an attempt to set the slaves of the South in array against their masters as petitioners for their freedom, to Congress. If this was not treason in name, it was treason in fact; and it has met its reward!—if not in a traitor's grave, a traitor's infamy!"

*This article was intended for the last number, to which the reader is referred for the letter of Mr. Adams alluded to.

Resolutions of the Cincinnati Presbytery on Slavery.

As the subject of slavery has been presented to our consideration by a letter from the Presbytery of Chillicothe, and the state of public feeling demands an expression of our views on this important subject, therefore:

Resolved, That the buying, selling, or holding men as property for the sake of gain is a flagrant sin, and ought to be instantly abandoned by all.

Resolved, That while we believe the system of Slavery to be sinful and its removal, in a proper manner, that which every christian ought earnestly to pray and labor for, yet as it has existed so long and become connected with so many and wide spreading interests and has been incorporated into the political system of many states, the greatest patience, and forbearance, and meekness, and humility are demanded in all those who make efforts to effect its removal and an entire abstinence from all sensuousness and invective against any who may differ from them in their views of the best mode for its extermination.

Resolved, That we do especially reprobate as in unchristian and unchristian, the use of all harsh and abusive epithets towards those in the slave states, who have, many of them, without their own consent, been brought into the relation of a master to slaves, and that we are willing to extend to them in their efforts to free themselves from this evil all the assistance which prayerful and affectionate co-operation can afford.

Resolved, That the question of making slave holding a disqualification for communion or ministerial fellowship, ought to be left to each Presbytery and Session to decide in each particular case that may arise for their adjudication according to the circumstances which may attend it.

COMMUNICATIONS.

Extract of a Letter from a Northern State.

The cause is making rapid and sure progress in this state. Our fathers in the ministry are beginning to come up to the work and to give it the benefit of their wisdom and prayers. Many ministers who have not yet joined any society preach plainly on the subject and the feeling is fast gaining ground among christians and all sober people that the best way to cure mistakes of Anti-Slavery organizations is not to find fault with them at a distance, but to join at once and correct them. All must see that this is a very simple and effectual remedy. There is also a great increase of christian feeling on this subject. Many an eye is bedewed with tears of sympathy for the suffering slave, and from thousands of families scattered over the hills and valleys of our free and happy New England, goes up, morning and evening, sincere prayer to God in behalf of our degraded and bleeding brethren. A tide of feeling is raising up against this system, the distant murmurs of which even now breaks upon the ears of our slave holding brethren and will ere long pour forth its healing streams of mercy before which every wreck of tyranny shall disappear from our land.

There is an increasing interest in the Seminary, and an Anti-Slavery influence is making silent but certain progress among us; I should think more than half of the Seminary were abolitionists.

Wishing you much success in the department of labor to which you are called, I remain, &c.

Peru Anti-Slavery Society.

The Peru Anti-Slavery Society, auxiliary to the Del. co. A. S. S., was organized the 8th of 3d mo. 1837. No. of members 106.

Officers: Shadrach Hubbell, President. Lison A. Houston, Vice President. William Grissell, Secretary.

At a meeting of the above named Society, held April 1st 1837, Wm. Grissell and L. A. Houston were appointed delegates to attend the annual convention of the O. A. S. S. to be held at Mt. Pleasant O.

The following resolutions were submitted and unanimously adopted:

Resolved, That we believe immediate emancipation not only safe and expedient but, pecuniarily calculated to better the condition of the slave and the slave-holder, and that it is strictly enjoined by the Law of God, and in accordance with every principle of justice and mercy.

Resolved, That we regard the co-operation of our transatlantic brethren in this great work as a blessing, and peculiarly calculated to aid in its accomplishment.

Resolved, That we consider the use of the products of Slavery as a means of perpetuating the system, and that we will encourage the introduction of the produce of free labor amongst us, and discourage as far as consistent, the use of all other.

Resolved, That this Society will patronize "The Phi-

lanthropist," and that a copy of the proceedings of this meeting be sent to the Editors of that paper for publication.

SHADRACH HUBBELL, Pres't.
WM. GRISELLE Secretary.

The Cardington A. S. Society.

The Cardington Anti-Slavery Society auxiliary to the O. A. S. S., was formed at Cardington, Marion co., O. April 7th, 1837, and numbers rising 30 members, with flattering prospects of increase. Officers for the ensuing year are:

Abner Wing, President.
Sylvester Grinnell, Vice President.
Thomas Sharp, Secretary.
Leumas Cook, Treasurer and Librarian.
Delegates to the Annual Convention, Abner Wing, Titus Kees.

NOTICES.

LETTERS received since April 14.—P. Lewis, D. Hoit \$2; A. A. Smith; L. A. Sawyer \$2; J. Sullivan; Jas. Birney \$3; S. M. Bagby; A. Cady \$6; Jac. F. Price; Smith & Stuart; N. Wakefield \$10; J. Armstrong; R. G. Williams; M. Churchill \$6; D. H. Chapman.

POST MASTERS.—Austinsburg, Mercer, Lockport, Columbus \$5, Pittsburg, Malet, Greenfield.

RECEIPTS.
Eli Kitts on pledge \$3 00
Mrs. Elizabeth Thrall, do. 1 00
From Danville Ky. for Philanthropist 10 00

MR. WILLARD KEYES, is appointed and requested to act as agent for the Philanthropist in Quincy (Ill.) and the neighboring country.

NOTICE.—MR. DANIEL B. EVANS, is hereby respectfully requested and duly authorized to act as agent for the Philanthropist in Ripley and vicinity.

Chase's Speech.

The speech of SALMON P. CHASE, Esq., in the case of the colored woman, Matilda, claimed as a slave, just published, and kept for sale at the Anti-Slavery Depository, corner of Sixth and Main (upstairs.) Also at the principal bookstores of the city. A first rate document.

TO THE FRIENDS AND PATRONS OF LITERATURE.—FRANKLIN COLLEGE.

The Board of Trustees of the above named Institution, feel it to be due to themselves, and to the public, to state, that Franklin College is now in a flourishing condition, and its prospects are very flattering. After having encountered a series of adverse providences, in the death of two able and worthy Presidents in quick succession, and in the want of adequate pecuniary resources, the Board are happy in being able to say, that the Institution has not only survived these shocks of adversity, but has risen rapidly into public favor, and into a state of growing prosperity. We can with the utmost confidence recommend our Faculty of Teachers as competent and disposed to give full instruction on all the branches of literature taught in the several departments of College; and can with the same confidence vouch for their moral and religious character as a perfect guaranty that every effort will be made to diffuse a healthful, moral, and religious influence among the students under their care. The Board have recently elected the Rev. Joseph Smith of St. Clairsville, to the Presidency of the College, who has accepted the appointment and will enter upon the duties of his station at the commencement of the summer session. Mr. Smith has been for a number of years extensively and favorably known as an able and successful minister in the Presbyterian Church, likewise as a finished scholar, and an efficient teacher. He was for several years engaged in the business of public instruction, and with great acceptance and success. He had charge, for a time, of the Academy at Staunton, Va., and raised it from the dust to a state of great prosperity. Before he was 18 years of age he was employed as Tutor in Jefferson College, Canonsburg, where he received his education. The reputation for learning and moral worth of all our teachers is deservedly high wherever they are known.

The two Literary Societies in the College are in good standing, and are accessible to all the students. Free discussion on all subjects is allowed in them and in College; but no preference is shown to any student on the ground of either his religious or other opinions. A large and commodious public boarding house has been erected for the accommodation of students; in which, as well as in a number of respectable private families in the Village and surrounding neighborhood, boarding can be had on the most reasonable terms.

The high and healthy situation of the College, the intelligence and moral character of the community, the freedom of the place from haunts of dissipation, the moderate and easy terms of boarding and tuition, and the competency and industry of our Professors, all unite in rendering our institution worthy the patronage of the friends of literature throughout the land. Young men desirous of acquiring a substantial education, or parents having sons to devote to literature, are most respectfully invited to avail themselves of the advantages to be enjoyed at Franklin College.

The summer session of College commences in the last week of April, and the winter session in the last week of October, annually.

The Borough of New Athens, in which the College is located, is about 18 miles from Wheeling, and about 8 miles from the National Road at the nearest point.

By order of the Board of Trustees,
Rev. JOHN MCARTHUR,
Rev. JACOB COON,
Committee.

New Athens, April 14th, 1837.

THE CINCINNATI BOARDING HOUSE.

Mrs. & Mrs. HADEN, feeling very grateful for past favors, would inform their friends and strangers who may visit the city during the season, that they have made a very commodious addition to their boarding house by adding a story and a half to their former building. They still assure all who may favor them with a call that no pains or necessary expense shall be spared to render them easy and comfortable. House located on Canal, near Main st.

ap. 18th 1837.

PUTNAM FEMALE SEMINARY.

The summer term in the Putnam Female Seminary, will commence on Monday 10th April, under the care of Miss L. A. EMMONS, assisted by able teachers, and continue 22 weeks.

TUITION PER QUARTER.

First Class, \$3 50
Second & Third do. 5 00
Music, instrumental and Vocal. 5 00
Drawing, and Painting in water colors and oils, 5 00
The use of Books may be had at small expense.
Board in respectable families at \$1 75, exclusive of washing.

Tuition and hire of books must be paid in advance.
The Trustees have engaged Mr. Timmel as teacher of Music and Drawing. He is a native of Prussia, and has pursued the thorough course required of teachers in that country.

A. KELLOGG.

Furniture Auction House, Fifth street between Main and Walnut.

C. DONALDSON & CO.

Importers and Dealers in Hardware and Cutlery, &c. all varieties.
No 15, Main street, CINCINNATI.

LONG & PATTERSON'S

CABINET & CHAIR WARE ROOM,
On Columbia street, East of Main.

SPRIT OF FREEDOM.

HOW NOBS MAY BE PUT DOWN.

We make no apology for publishing the whole of the following article concerning the recent mob in Boston against Mr. Graham. It will serve as a good lesson to magistrates. It shows in a striking light how noble it is to stand up in the hour of danger for the maintenance of our rights; and it demonstrates how easily a mob may be baffled by a little firmness on the part of the orderly citizens. There are individuals in this city, who may derive many useful hints from this article.—Eds. Phil.

The celebrated Mr. Graham has recently delivered a series of lectures to the young men in Boston, upon the subject of matrimony, &c. Notice was then given that he would deliver a course of lectures, public to females only. The terms of admission were 50 cents each. One or more of the lectures having been delivered, a large number of females assembled in the Armory Hall, to hear the continuation of the series. The object of the meeting being made known, a mob collected and proceeded to such acts of violence that the ladies were dispersed and the lecture prevented. The following, which took place subsequently to this outrage, we copy from one of the Boston papers. The spirit which it evinces, is highly worthy of commendation.

"After the dispersion of the ladies' meeting in Armory Hall, Mr. William Sears, a true-hearted mechanic, worthy of the days of Benjamin Franklin, Samuel Adams, and Roger Sherman, offered the Hall of the Marlboro Hotel, (which is his property), for the accommodation of Mr. Graham, and his patrons. This fact reached the ears of our vigilante Mayor, excited much disquietude in his breast, and deeply afflicted the Board of Aldermen. On the morning of the day of the meeting, the City Marshal waited on Mr. Sears, and inquired if Mr. Graham contemplated giving a lecture to the ladies in the afternoon. Mr. Sears replied in the affirmative, adding, that he had offered the use of his hall to the ladies, because they were driven out from all quarters. The Marshal then said, that no person of reason or prudence would permit such a man as Graham to occupy a place of any value, for it was certain that THE PUBLIC WILL NOT ALLOW IT, as they were so indignant, nor would it be right for him to lecture, inasmuch as the public feeling was altogether against him! Mr. Sears replied, that he was in favor of freedom of speech; and if the time had come to decide the question, whether that freedom could be maintained, he was ready to meet it on the subject of Grahamism, as on any other reform of the day. Well, said the Marshal, YOUR HOTEL WILL BE TORN DOWN TO THE GROUND, most likely! Cannot you protect the property of a citizen? inquired Mr. Sears. We can do nothing to stop a mob, replied the Marshal. Your building will most likely be torn down. Let it be done! was the spirited retort of the sturdy mechanic—it is no time to spirit when our dear rights are at stake. It is folly, said the Marshal, and you may sustain a great loss. [Of course the preservation of property is of far greater consequence, than the establishment of the rights of man! Mr. Sears rejoined: He was ready to leave the whole of his property, if need be, levelled with the ground, and himself offered a sacrifice on the altar of Freedom. The Marshal then requested him to appear immediately before the city authorities, and see what they would do about the matter. He accordingly went to the Mayor and Aldermen's room, and the following colloquy took place:

Mayor: Do you intend to let your hall to Mr. Graham?

Answer: I have offered it to the ladies, for a private lecture by Mr. Graham, this afternoon.

Mayor: There is a great excitement in the city against Mr. Graham, and it will not be right for him to lecture, merely because a few individuals wish it: he gratified, when the public feeling is so much against him. Your property will most likely be destroyed; for we cannot do anything to protect it. Our police is nothing, nor can we depend upon the military. In reply to these extraordinary declarations of the Mayor, Mr. Sears remarked, that he had no particular desire that Mr. Graham should lecture; but one thing he wished the Mayor to understand—the Hall of the Marlboro Hotel was at Mr. Graham's service that afternoon, at all events, and it might be used by any other person who wishes to speak, at another time, in case the subject was of a decent nature. He was in favor of freedom of speech—and as far as his influence extended, he would maintain its exercise. If Abner Kneeland had been driven from every other Hall, and applied to him, he would have let him be heard, that he might be condemned. God has given us the right of speech, and shall we not enjoy it?

Mayor: A little can raise the whirlwind, but it takes omnipotence to quell it. Your building will probably be torn down.

Mr. Sears: It is said by some, that public opinion is human omnipotence; but when it is going wrong, it should be made right.

Mayor: It will be best for Mr. Graham not to lecture.

Mr. S. Be that as it may, I am ready to risk my property and life, rather than yield to mobocracy. The time has fully come for the citizens to know what to depend upon, as it relates to the city government, when freedom of speech and individual property are at stake. Sir, if the present spirit of mobocracy is allowed to reign with impunity much longer, there is danger that you, with other rich men, will ultimately find that the poor man, who has nerve and sense enough, will say to you, as he says under some imaginary grievance, 'Give me your money, or forfeit your life!'

Mayor: Yes—but we must be rational about this matter, and not have the public opinion!

Mr. S. The ladies shall have the Marlboro Hotel for their meeting, if they want it.

Well—we will do what we can to protect you, but we cannot do much. I think I will pass that way myself.

[The above account is from the Liberator. We subjoin his remarks upon it.]

1. "The moral sublimity manifested in the conduct of Mr. Sears, in taking his all in the cause of liberty, at a crisis full of peril, for all his property is vested in the Marlboro Hotel—and as he was told by the city authorities that his building (an immense one) would in all probability be torn down,—but nothing daunted by the 'intimidation' he virtually sacrificed it on that occasion. 'All that a man hath will he give for his life'—how few there are who will give all that they possess, rather than see another's freedom of speech destroyed by the strong arm of violence! A mechanic of Boston has said thus nobly—heroically—and a statue of gold would be a cheap mode of perpetuating the memory of the deed.

2. In contrasting the behaviour of the Mayor and the City Marshal in their interview with Mr. Sears, an impartial reviewer cannot but admire the attitude of the humble mechanic, and deplore the craven spirit manifested by his examiners. They should have applauded him for his resolute determination not to yield to the clamors of a mob; and they were bound by their oath of office to maintain the peace of the city—above all, not to give any

countenance to lawless and riotous men, either in public or private, either by attempting to intimidate or disperse the subject of mobocratic rage, or by passively conniving at wild misrule.

3. It is a capital crime against the life of liberty, to wink at the doings of those who are plotting to destroy her. For the authorities to counsel Mr. Sears, in the manner above stated, was an act little short of high treason against the rights of the citizens, and the real peace of the city. They have forfeited all claims to public confidence; for, granting that their motives were good, and that they erred through timidity rather than from deliberate wilfulness, it is perfectly obvious that they are not qualified to sustain and fulfil the duties of their office.

4. Viewed in connexion with the conversation that ensued, their demand of Mr. Sears, whether it was his intention to permit Mr. Graham to occupy his hall, was an impertinent interrogation. He had a right to open his hall, according to his own good will and pleasure, without being subjected to the censure or criticism of the 'powers that be.'

5. That the freedom of speech on a topic of vital importance to the physical and moral well-being of the human race, was not put down by a lawless rabble in the city of Boston, in the year 1837, no thanks to the authorities,—for they undoubtedly wished to destroy that freedom in the case alluded to,—but thanks to a plain and sturdy mechanic, who would not bow the knee to the Moloch of Jacobinism and the Demon of Lynch Law! How very few persons in this Commonwealth, having no special interest in the matter, would have volunteered in defence of a stranger, and put their entire property in imminent peril, and disregarded alike the threats of the mob and the remonstrances of the officers of law, in order to vindicate the right of free discussion, as did WILLIAM SEARS! There was no act of patriotism in the revolutionary struggle for equal rights superior to this.

6. Observe the friendly anxiety of the City Marshal, lest Mr. Sears might suffer injury in his property. In his opinion, it was cheaper to crucify the freedom of speech! A glaring miscalculation.

7. Observe, again, that a show of authority was made to suppress the threatened disturbance, only when the Mayor and Aldermen found that Mr. Sears was inflexibly determined to open his hall to the ladies, and they were therefore compelled to order out a small constabulary force.

8. If they had succeeded, according to their wishes and expectations, in persuading Mr. Sears to close the doors of his hall against Mr. Graham, it would have been another very dangerous precedent, and a complete triumph of Lynch Law, not only on the part of gentlemen of property and standing, but of the impoverished populace.

9. The doctrine so confidently maintained by the Mayor and City Marshal, that Mr. Graham ought not to lecture because there was a 'great excitement,' and the 'public feeling' revolted against him, is as monstrous as it is absurd, and has led to all the riots which have afflicted our land during the last four years. It is the old doctrine of tyrants, that 'might makes right,' and dooms all minorities to an ignominious fate. It is called the cross the Son of God, and caused the blood of prophets, apostles and martyrs to flow in torrents; and it calls for the suppression of all attempts to reform mankind, for the plausible reason, that 'the whole world lieth in wickedness,' and is practically opposed to all religious excitements. But, the truth is, the assertion that public sentiment was against Mr. Graham, was entirely groundless. Opposition was made to his lectures by some low fellows of the baser sort, instigated by a little scurrilous paper called the Daily Herald, which is edited by Henry F. Harrington and Isaac C. Pray, Jr. Yet this low and very contemptible 'excitement' was magnified by the city authorities into 'public sentiment!'

10. What ought to be the feelings of every patriotic citizen in view of the fact, that the city authorities privately endeavored to intimidate a humble mechanic from his heroic determination to vindicate the freedom of speech at all hazards, by telling him that they could not protect his property, and that it would in all probability be destroyed, if he disregarded their advice! Men in official station had been impeached and removed for conduct far less criminal than this.

11. It is very apparent, that the principal reason why inability to cope with a small body of worthless rioters was pleaded by the Mayor and his associates, was, first, that Mr. Graham appeared as an advocate of righteousness, and secondly, that it was only the property of a MECHANIC that would be destroyed! If a Bank had been threatened, or the house of the Mayor, or the store of any merchant, by lawless ruffians, the city authorities would have found no difficulty in calling to their aid a sufficient amount of 'omnipotence' to hush the 'whirlwind' to repose. A case in point has just occurred in Troy, New York. When Mr. Weld attempted to lecture in that city, several months ago, on the subject of American slavery, and the responsibilities of northern merchants, his meetings were repeatedly broken up by a series of riots of the most ferocious character,—riots which were unflinchingly committed at by the authorities of the place, who were powerless by their hatred of the anti-slavery cause. On Friday last, 'St. Patrick's Day,' a disturbance took place in Troy, between some of the Irish residents and a portion of the native inhabitants—the latter being wholly to blame. In the evening it assumed a somewhat serious aspect; and considerable injury was done to persons and property. The Troy papers add, that 'the whole body of police, watchmen, and constables, and the Troy Citizens' Corps, were promptly on the ground, headed by the Mayor, Recorder and Aldermen, who soon restored order. The Citizens' Corps had been provided with several rounds of ball cartridges—had their muskets loaded with them—and had received orders to prompt execution should the occasion require. The Mayor and Recorder acted with great decision—were personally in the midst of the disturbances—and in several instances seized and handed over to the watchmen, with their own hands, those who were turbulent, insolent or vicious.' What a contrast!

We have endeavored to relate the conversation between Mr. Sears and the Mayor and City Marshal, as correctly as possible, and presume it is substantially exact—being attested by no unfriendly feeling, but a desire to let the truth be known to the people. There are times when we require that what is spoken in secret, should be proclaimed upon the house tops. We shall cheerfully correct any mistake into which we may have fallen in the above narration.

HOST OF PETITION.

At the request of one of our Michigan Friends, we copy the following from the Monroe Times—Eds. Phil.

"The Detroit Free Press, apparently by way of impugning, or purpose at the settlement, says—

"The Advertiser, the organ of the Whig party in Michigan, contends that Congress should receive and consider the petitions of slaves."

Without reference to the political views or pliancy of

the Free Press and Advertiser, or to the doctrines of Slavery or Anti-Slavery, it seems to us proper to indulge in some remarks on this subject.

The supreme law of the land declares that all men are born free and equal, as to civil rights and privileges, and every thing pertaining to the pursuit of happiness; and by the same law the right of petition is guaranteed to all. Who, then, is excluded from the enjoyment and exercise of this right? O, those, and those only who are suffering the greatest privations, the most crushing oppressions, and the deepest miseries; the victims of unqualified abject slavery. What a doctrine this, and to be advocated too, or even countenanced by a free press, in a free country, and under a government whose foundations are laid on equal rights, equal liberty, and equal justice to all.

'The right of petition,' in the legal and constitutional acceptance of the expression, is the right to pray for the redress, or removal of the grievances, hardships, or sufferings experienced and set forth as causes of complaint. And shall not those who suffer these evils, in the greatest severity and extent, be heard when they complain of the injustice, and pray for the redress of their wrongs?

Again; if all men, under the Constitution of the U. S. to be born free and equal, it is possible, under, and by virtue of the same constitution, founded, as it is, on the principles of equal rights, and of equal protection in the enjoyment of those rights, that those who are deprived of such rights and such protection, may not lawfully and constitutionally petition for the redress of their wrongs and sufferings? And if so, is it possible that Congress can lawfully and constitutionally refuse to receive and consider such petition!

From the Pittsburg Times. PUBLIC MEETING.

At a public meeting of the Friends of the Union, of Freedom of Speech, and of Free Discussion, held pursuant to previous public notice in the Protestant Methodist Church of Pittsburg, on Wednesday, April 5th, 1837—Mr. Benjamin Bakewell was appointed President, John Hamen, Esq., Rev. Samuel Williams, and Mr. S. Church, Vice Presidents, and John Dickson and Dr. Henry Hannen, Secretaries.

The following preamble and resolutions, presented by Dr. J. P. Gazzam, and seconded by John Dickson, after discussion, were unanimously adopted, viz.

Whereas, it is incumbent on freemen at all times to maintain, and especially their duty to re-assert their rights whenever attempts may be made to abridge them—and whereas, attempts have recently been made in this city and elsewhere, by persons styling themselves 'Friends of the Integrity of the Union,' to abridge certain rights guaranteed to the people of these United States, by the Constitution—and whereas, all such attempts should be promptly met by explicit and public expressions of disapprobation from all lovers of rational liberty—and whereas, this meeting does not recognise the exclusive claim of these self-styled 'Friends of the Integrity of the Union' as founded in fact; therefore,

1. Resolved, That this meeting will yield precedence to no portion of their fellow-citizens in attachment to the Constitution of the U. States, believing it to be the great safeguard of their most precious rights—the freedom of speech—the liberty of the press, and the right of petition.

2. Resolved, That this meeting has never calculated the value of the Union, believing it to be incalculable.

3. Resolved, That we solemnly pledge ourselves to sustain and defend the integrity of the Union, on constitutional grounds, and by constitutional means.

4. Resolved, That no act or proceeding can be considered treasonable, except it be the levying war against the United States, or adhering to their enemies, giving them aid and comfort; as is expressed in the 1st clause of section 3d, article 3d, of the Constitution of the United States.

5. Resolved, That the right to discuss publicly and freely every subject of public interest is recognised and guaranteed by the Constitution of the United States in the first article of the amendment thereto—viz. 'Congress shall make no law respecting an establishment of religion, or prohibiting the exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.' And by the Constitution of Pennsylvania in clause 7, article 9—viz. 'The printing presses shall be free to every person who undertakes to examine the proceedings of the Legislature, or any branch of government; and no law shall ever be made to restrain the rights thereof. The free communication of thoughts and opinions is one of the inalienable rights of man; and every citizen may freely speak, write, and print on any subject, being responsible for the abuse of that liberty.'

6. Resolved, That whatever laws may have been enacted by the Legislatures of any of the States of this Union, 'abridging the freedom of speech, or of the press,' and whatever laws of the kind may hereafter be enacted in the State of Pennsylvania are, and will be unconstitutional; inasmuch as all such laws make a violation of article 1st of the amendments—of clause 2d, article 6th of the Constitution of the United States—viz. 'This Constitution and the laws of the United States which shall be made, in pursuance thereof, and all treaties made, under the authority of the United States, shall be the supreme law of the land; and the judges in every state shall be bound thereby, any thing in the Constitution or laws of any state to the contrary notwithstanding,' and of clause 7th, article 9, of the Constitution of Pennsylvania.

7. Resolved, That no portion of our fellow-citizens can rightfully be deprived of freedom of speech or of the press, or of the right of petition—rights not derived from any human authority, but inherent and inalienable.

8. Resolved, That the right of free discussion necessarily includes the right of judging on what subjects, in what mode, the time when and the place where the right shall be exercised.

9. Resolved, That the community cannot be injured by the discussion of any relation existing in it, because discussion must elicit truth and establish right.

10. Resolved, That the thanks of this meeting be presented to the Hon. John Q. Adams, of Massachusetts, for the able and intrepid stand recently made by him in Congress in favor of the inalienable right of free discussion and petition.

11. Resolved, That the thanks of this meeting be presented to the Trustees and Congregation of the Protestant Methodist Church, for their liberality in granting the use of their house on this occasion.

12. Resolved, That the proceedings be signed by the officers of the meeting, and published in all the papers of this city friendly to free discussion.

13. Resolved, That the Secretaries be instructed to transmit copies of these proceedings to the Honorable John Q. Adams, and the Governors of the several States of the Union.

14. Resolved, That the thanks of this meeting be tendered to the chief presiding officer, for the urbanity and

impartiality with which he has fulfilled the duties of the chair.

BENJAMIN BAKWELL, Pres't.

John Hamen, } Vice Presidents;
S. Williams, }
S. Church, }
John Dickson, } Secretaries;
H. Hannen, }

SPRIT OF SLAVERY.

AMERICAN CITIZENSHIP.

"Lundy's Philadelphia Enquirer gives the following example of the manner in which slave-holders regard the constitutional rights of American Citizens:

"John Hopper of New-York, arrived at Savannah on the morning of the 28th of January last; and being recognized by some one who knew him to be the son of Isaac T. Hopper, a noted friend of the cause of emancipation, he was closely watched until night, when a mob entered the hotel, brutally assaulted him, broke open his trunk, &c., &c. The Mayor and some of the aldermen were called in, and prevented the sacrifice of his life, by thrusting him into prison, yet the jail was several times surrounded during the night, by the mob, who threatened to imbrue their hands in his blood.

By the exertions of the city authorities, however, he was at length forced to escape, privately, to a vessel in the harbor.—His retreat was discovered the next day, and a plan laid to attack the vessel at night. As soon as it was dark, the captain sent him in his boat to another vessel, lying about four miles down the river, and bound to Providence. There he arrived, a few days since, and from thence returned to New York the next day.

We have not space at this time, to express our feelings upon the abominable outrage here adverted to. An unsuspecting youth to be thus maltreated—merely because he was known to be the son of a member of the society, of which FRANKLIN was president."

SPRIT OF CASTE.

From the New York Evangelist.

A whimsical illustration of the fact that it is caste and not color, and that Americans have no objection to seeing colored people in their places of resort, (if they will keep their place, in found in a late publication of the New-York Zoological Institute. After setting forth their claims and eulogizing their attractions, the proprietors say, in a note,

"The proprietors wish it to be understood, that People of Color are not permitted to enter, except when in attendance upon children and families."

It is saying, 'We, and our patrons, the American public, care not how many colored people come if they will come as servants. But COME AS MEN they shall not.'

The manner in which this rule is carried out may be seen in the following letter to Mr. Wright, from a citizen whose worth is well known:

"I was very desirous of taking my family to the Zoological Institute in the Bowery, to see the specimens of wild animals. So I hired a carriage, took my family and went up to the place. When we drove up in front of the door, I got out and went to get a ticket. When I got to the door, a well dressed man gave me a very hard punch in the breast with his cane, which knocked me very near flat upon the steps. Said I, 'What did you do that for?'

"Clear the door," said he.

"I want to go in," said I.

"You cannot go in,"

"I am ready to pay," said I.

"We don't admit niggers."

"Why did you not tell me that colored people were not admitted before you punched me so?'

"If you don't clear out, I will put you in the watch-house."

"Do you suppose, sir, said I, that I am to be treated in this manner, and not be permitted to speak about it?'

He then called for two officers to take me to the watch-house. I replied, 'I think one is enough, as I shall offer no resistance.' The officers came—laid hold of me with great violence, and walked off with me about a hundred yards; leaving my wife and family in the carriage in front of the door. The officers now said to me, 'If we will let you go, will you say no more about it?'

"Gentlemen, do your duty, for I will come to no such terms,"

They then whispered to each other a moment, and let me go. They returned to their employes, I suppose. I got into my carriage and came home, thankful for having escaped from the jaws of such savage beasts.

Yours, in the bonds of the gospel,

THOMAS VAN RENSSALAER.

THE REAL NIGGER.

The following account of an occurrence which recently took place in Ellipticville, is a tolerably fair specimen of the honorable proceedings of the opposers of abolition, and of their honesty in giving statements to the public respecting their proceedings.—

From the Ellipticville Republican.

"An occurrence of a similar character, took place in this village some weeks since, which although it was very far from meeting our approbation, was nevertheless a rather comical performance. At an abolition lecture, and while the fair audience were listening to the soft and melting streams of eloquence which gracefully fell from the lips of the polished lecturer, a large stately African, one of the objects of their filial affection and sympathy, entered the room, and taking the amalgamationists at their word angrily associated himself with them. But the sweet odor of the fair ebony son of Africa, was too great to be borne; the lecturer was completely overpowered with the rich perfume, which but a few evenings before he had told us he should be so happy to inhale, and was obliged to break off and flee to the door, as well as the whole of the audience, to take a draught of the salubrious air of America. The African was obliged to exclaim, 'save me from my friends,' and make good his escape. The lecture room was aired and cleansed while the audience remained out of doors, solving in their own minds whether it was not easier to be an amalgamationist by theory than by practice."

The following correct account of the matter, is from a letter published in the Cattaraugus Freeman, dated ELLIPTICVILLE, March 24, 1836.

Some few weeks ago, whilst some 50 or 60 of the inhabitants of this village, (about one half of them ladies,) were assembled in the village School house, listening to a lecture on the sin of slavery, a nigger, not "a precious spirit" but a genuine white nigger, from a well known part of this land, being promised by some lovers of good order "many bitters as he could drink next morning," and being, moreover, furnished by the said lovers of good order with a portion of snuff, went to a certain shop a few doors from the school house and after blacking his face and otherwise disguising himself, proceeded thence to the school house. There feigning to be drunk, he staggered in and took his seat. After sitting a few minutes he arose, went to the fire, stood there a short time, then threw the snuff into the fire and disappeared. The consequences of this shameful deed were not so disastrous to the audience as you may have been led by our friend's account to suppose. A few indeed of those who sat near the fire ran out. But the audience did not "go out of doors;" and consequently did not "remain out of doors" while the lecture room was aired and cleansed. One of the audience merely took the shovel and carried the strong argument of the pro-slavery man out of doors, and left it where all pro-slavery arguments ought to lie, and the lecturer proceeded without further molestation.

ADVERTISEMENTS.

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Wholesale and Retail Grocers.—Manufacturers of Pine and Cedar Cooper Ware and Washboards. Purchasers will find a large assortment of Groceries, choice Wines, Hops, Cooper's Ware, Washboards, Brooms, Brushes, Corbals, &c. &c. No. 217 Main street, (west side,) between Fifth and Sixth, Cincinnati. March 29th, 1837.

FARMS AND COUNTRY SEATS FOR SALE.

An excellent farm of 192 acres, 13 miles from town, having 120 acres in a high state of cultivation, two good orchards of apple, pear, peach and English cherry trees, a large new frame barn, a good cider house, with a mill and a press, a wagon house, a corn crib, grain, smoke and carriage houses, hog pens, a new milk house with three rooms, an excellent frame house with seven rooms, a cellar and a porch; also, a first rate culinary garden, and many springs. The land is very rich and well situated for cultivation.

A fertile farm of 136 acres, 8 miles from town, with 70 acres in culture, the rest well timbered with Walnut, Blue Ash, Sugar and Locust trees. The improvements consist of a frame house, with four rooms, a cellar and a porch; a frame barn, two stables, a well and a good orchard of choice fruit trees. The land is rich, rolling, well fenced and watered with springs.

A farm of 100 acres, 17 miles from town, having 50 acres in cultivation, the rest abounding with the best kind of rail timber, a small orchard, a well with a pump, a frame house and other buildings. The land is chiefly rich bottom.

A desirable farm of 160 acres, 70 miles from town, and one mile from the Ohio, with 50 acres well improved, a vineyard, two orchards of apple and peach trees, of excellent quality; a good house with four rooms, a cellar, also, 3 stables, a crib, a smoke house, an excellent chicken yard, and two never failing springs. The land is of good quality, and situated well for cultivation.

A desirable farm of 510 acres, 30 miles from town, having 200 acres in cultivation, an excellent orchard of 800 apple, and 200 peach trees; commodious frame barn, a hay press, several log barns, 4 log houses, two wells and many springs; also, a hop garden with 5042 hills with good poles. There is an abundance of timber upon the farm, likewise a new frame Saw Mill and a mill seat. The land is fair quality, well fenced, and situated well for tilage.

A handsome country seat, with 108 acres of very rich bottom land, situated 15 miles from town, having 90 acres in cultivation, the rest well timbered. The improvements consist of a first rate frame house with 9 rooms, a cellar and two porches. Also a tenant's house, a commodious frame barn, with a stable for 8 horses, a large stone milk and smoke house, a cider house with a mill and a press, corn, gear, carriage, tool and wood houses; also a very large corn loft, two excellent wells, several cisterns, many springs a capital orchard with 130 choice apple trees, a good culinary garden, having three beds of asparagus, 24 grape vines, and 40 fruit trees of select kinds. The whole of the buildings are new, well painted and laid out in a style of elegance. The land is very rich, and well fenced with post and rails, with gates for the fields.

A desirable Farm of 70 acres, 40 of which are in cultivation, situated 8 miles from town, in a healthy and populous region, having a new Brick House with 5 rooms, a cellar, and a porch. Also a large Frame Barn, with Shade, Crib and Wagon-house, two never failing Springs, a Creek, and an Orchard of choice graded Fruit Trees.

A desirable Country Seat, with 51 acres of Land, 1 mile from town, having 30 acres in cultivation, a new Frame House, built in cottage style, with 7 rooms, a cellar and a porch, a large Frame Barn, a Carriage House and other buildings. Also a Well, a Pump, several Springs, a good Garden well pealed, and a young Orchard of 75 apple, 30 peach, and 50 cherry trees. The land is rich, well fenced and watered, and situated in a healthy and good neighborhood.

A Farm of 62 acres, 9 miles from town, upon the Winston road, having 38 acres in cultivation, a small orchard, a well, a spring, a stream, a Frame Barn, and a Brick House, with 4 rooms and a cellar.

Very many other FARMS and COUNTRY SEATS for sale. Eligible HOUSES in various parts of the City, for sale. Citizens and Emigrants are invited to call for full information, which will be given gratis. If by letter, postage paid.

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BOUND VOLUMES.

Cabinet of Freedom, Edited by Hon. Wm. Jay.

Prof. Bush and Gerritt Smith—Containing Clarkson's History of the abolition of the Slave Trade. \$6 75

Lecture of George Thompson, with a full report of his discussion with Mr. Bordwick